THE RIGHTEOVS Mans Euidence for HEAVEN.

OR,

A TREATISE SHEWing how euery one, while he liues *here, may certainly know what shall become* of him after his departure out *of this life.*

The ninth Edition.

By TIMOTHY ROGERS Preacher of Gods Word in *Essex.*

Psal. 107 42. Who is wise, that he may obserue these things for they shall vnderstand the louing kindnesse of the Lord.

2. *Pet.* 1. 10 Giue all diligence to make your calling and election sure: for if you do these things ye shall neuer fall.

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THE AVTHORS Apologie to the *Reader*.

FArre was it from my meaning at the first, Christian Reader, thus to haue expoſed my ſelfe to the common view of men, but rather to haue hid-

den this my weake conception for euer, neuer to haue come to the birth: but when it would abide no longer, to be impriſoned in the womb but violently breake forth; I thought to deale wiſely with it, though not (as the *Ægyptians*) cruelly to murther it, yet at leaſt (as *Moſes* his parents) charitably to hide it, for my own priuate vſe: or at the beſt to haue put it to Nurſe in an obſcure Countrey-village, where my ſelfe am Paſtor, to ſee the good vſage of it; for which end I betruſted a friend or two, for the printing of ſome few copies, onely

onely for my selfe: but through friendship I was deceiued: for whereas I expected a small number, like the children of *Israel*, that went against *Benhadad*, like two little flocks of Kids: My bookes were sent forth in multitudes, like the *Aramites* that filled the country. 1. *King.* 20. 27. Onely this difference, they came not forth against the host of *Israel*, the people of God, (as did the *Aramites*) but rather to serue on their side. Thus being driuen to a straight, (though that which is

done, can not bee vndone) yet I thought it my part to doe what I could, namely, to mend, and inlarge that which is done; that seeing it must bee common, it may not bee altogether vn-vsefull; Confessing ingeniously; I had rather it should not haue beene common; especially considering, that there are better bred and nobler borne Treatises of very worthy men, concerning this subiect; but thus it must bee now: if therefore it may but serue as an handmaid to theirs, so thou

mayest

mayeſt reape ſome profit hereby, I haue both my deſire, and full content. ment. Farewell.

Thine in the bond of Faith and Loue.

TIMOTHY ROGERS.

Counsell to the READER.

IN *sayling thorow the Seas of this troublesome world towards the heavenly land of* Canaan, *wee are to passe two dangerous rocks, the one called* Presumption; *the other* Desperation; *happie is the man that escaping them both, shall make a safe arrivall at*

at the promiſed land: Millions of Chriſtians in profeſſion are caſt away againſt the one, or againſt the other: for ſome, though they haue no true grace wrought in them, think notwithſtanding that they are in no danger, but ſhall certainely be ſaued: which is as great preſumption, as if a man being ſtricken thorow the heart, ſhould thinke himſelfe very well, and in no danger of death. Others when they come to apprehend the heauy wrath of God, and deadly curſe of the Law due vnto them by nature for ſinne, in helliſh ſorrow vtterly deſpaire, ſome ſincere

Chri-

Christians also there are, against whom the Tempter doth so far preuaile, that in beholding their owne vnworthinesse, they are ready to faint, for feare of hell and condemnation; which although they cannot perish or suffer shipwrack against this rocke of Desperation, *yet their poore Barke may bee so battred and beaten against it, as that peraduenture they may bee a long while after in rigging and mending of it vp againe, with griefe and hartsmart, that thou maist escape these dangers, vse these short questions and answers as a Sea-mappe, or guide vnto thee,*

thee, to ſhew thee thy way betweene both, that ſo thou mayeſt ſaile to Heauen in more ſafetie, confidence, and comfort. Now to the end that the better vſe may be made hereof, conſider I beſeech thee of theſe things. Firſt, what multitudes daily (departing this world) throng in at the infernall gates of Hell, for want of the aſſurance of their ſaluation. Secondly, conſider that thou being by nature a condemned man, if thy pardon be not ſealed to thy conſcience, and giuen thee before the breath be once out of thy body, afterward though thou would'ſt, or couldeſt giue a thouſand

ſand worlds for it, it cãnot be had: conſider again of the vncertainty of thy life, thou canſt not tell whether thou ſhalt be aliue to morrow, for thou knowſt not what a day may bring forth: *Conſider alſo the certainetie of thy death: dye thou muſt, nothing ſurer; for who can ſtãd againſt the power therof! and, oh how bitter is the remembrance of death to one that is not aſſured of his ſaluation! Further, conſider how terrible the Iudgement day wil be to al ſuch as get not the aſſurance of their ſaluati in their life time: which wa will they turne themſelue then? O what will they doe*

Prou. 27. 1

Mon

Mountaines, & Hills fall vpon vs, and crush vs in peeces, shall they cry, but it shall not be. Then what most doleful & intollerable torments shall they for euer endure in hell; able to breake the hardest heart to think on? Oh who shal dwell with the deuouring fire, who shall dwell with the euerlasting burning? *Lastly, consider of the most inestimable ioyes of heauen, and incomparable delights, which all they shall haue, who get the assurance of their saluation in this life:* Such as eye hath not seene, eare hath not heard, nor the heart of man conceiued of: *O heauenly ioy!*

Esa. 33. 14

1 Cor 2. 9

ioy! O sweet delights! O excellent surmounting glorie! O endlesse superabounding pleasures! wherewith their hearts shall be rauished and for euer repleniſhed. Vpon these considerations, I earnestly request thee, if thou hast any pittie or commiseration on thy poore soule, Make thy calling and election sure, euen while it is called to day: *How shall I doe that, thou wilt say? This briefe Treatise will shew thee how, yea more then that; hereby thou mayest be assured of thy saluation, if thou vse it rightly, but then thou must goe through it with good aduise-*

ment;

ment; if thou touch the Honie-combe with thy lippes, thou mayeſt finde ſweetneſſe; but if thou ſucke, much more: ſo read theſe things, as to learne them, ſo learne them to know thy owne eſtate thereby, ſo mighteſt thou ſucke out the whole ſweetneſſe thereof; get the true ſtamp of them in thy heart, ſo thou mayeſt be ſure thou ſhalt bee ſaued: which the Lord of Heauen grant for his mercies ſake.

Amen.

A Treatise of saluation: wherein are

- signes propounded
  - witnessing saluation, proouing saluation,
    - the mother grace, Faith. pag 15
    - sister-graces,
      - more generall,
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The Righteous Mans Euidence *for Heauen.*

Minister.

SEeing opportunitie serues vs thus fitly (my Christian friend) to conferre a while together, and seeing there is no conference so comfortable or profitable as that which is about the affaires of Gods King-

dome,

dome, and our owne ſaluation, and that the Counſell of the holy Ghoſt; is that [a] *if any ſpeake*, he ſhould *ſpeake as the words of God*, & [b] that *ſuch communication* ſhould *proceede out of our mouthes; as is good for the vſe of edifying*: giue mee leaue therefore to propound a queſtion to you about theſe matters.

[a] 1. Pet. 4. 11.

[b] Eph. 4. 29.

Conuert.

Sir, I like the motion paſſing well, and indeed there is too little of this good practiſe in theſe dayes; Chriſtian communication growes too much out of vſe, which ſhewes the want and

and ſcarſitie of grace; for there is the like correſpondence betweene the heart and tongue, that is betweene the Bell and clapper: if the Bell bee ſtirred, the clapper cannot lye ſtill: and if the heart bee mooued with delight in ſpirituall things, the tongue cannot chuſe but talke therof: and where the tongue yeelds no other but an earthy ſound, there you may be ſure to find no other but an earthly heart, no pure good metall, no heauenly grace to bee found in the heart: Now therefore let me heare the queſtion, and accor-

according to my poore measure of knowledge, I will bee ready to shape an answer.

Minist. Ought not euery one while he liues in this World, to know as a thing certaine, whether he shall be saued, and so be translated out of this earthly Tabernacle, into the Heauenly paradice, whensoeuer he shall be called away by death?

Conuert. Yes vndoubtedly; which I proone thus, [c] *He that beleeueth* (saith our Sauiour) *shall be saued, but he that beleeueth not shall be damned*: This must euery one

[c] Marke 16,16.

one know as an vndoubted truth; and withall hee is bound to know whether he beleeueth, according to that charge of the Apostle: [d] *Examine your selues whether you bee in the Faith: know you not that Christ is in you, except you be reprobates?* Hereupon it will follow, that euery one must know whether he shall be saued; and therefore such as put their soules to a venture, cannot bee saued, for as much as they take not the right course, appointed by God thereto; namely, to prooue whether they be in the faith, and Christ in them

[d] 2. Cor. 13. 5.

them. And further, whom the Lord intendeth to be ſtow heauen vpon, he ſet his [c] *ſeale* and marke vpo them, whereby he claime them for his owne, and he beſtowes loue-tokens, o them, which are the ſauin graces of his holy ſpirit whereof he is verie chari ſetting great ſtore by them ſo that he will not beſto them on caſt-awayes, bu onely on his dearely belo ued ones; which marks an loue-tokens, as they are ve ry precious, ſo as many a receiue them (though the doubt) they neede no doubt but that they ſha

[c] 2 Cor. 1. 22.

be

be saued, for God is not *variable* in his loue: but hee that hath not these signes in him, whereby hee may know that he shal be saued, shall (if he die in that comfortlesse state) bee sure to haue his portion with Deuils, g *in the burning lake*, for euer after death.

Iam. 1. 17.

g Reu. 21. 8

Minist. If the case stand so, I thinke it lies euery one vpon, not to dally with their owne soules, as men do now adaies, but to deale soundly, and consider sincerely with themselues, whether they haue receiued these golden marks, & loue tokens of God, or whether

they ſtill retaine the blacke brand of the Deuill which they were borne with, the which ſo long as they retaine on them, the Prince of darkeneſſe ownes them; but if they can get it [h] *waſhed* out by the bloud of Chriſt, and Gods markes ſet vpon them, then hath the Deuil no more right or claime vnto them; for the Lord from that time forward, euen for euer, doth take them for his owne peculiar ones: But what ſay you now of thoſe that mourne after God, in the anguiſh of their ſoules, longing for the aſſurance of his fauour,

[h] 1. Cor. 6. 11.

fauour, and labouring to get this knowledge of their ſaluation, but yet cannot finde it in themſelues?

Conuert. This I ſay, or rather Chriſt himſelfe, [i] *Bleſſed are they that* (ſo) *mourne, for they ſhall bee comforted*; and though they now ſorrow, yet their [k] *ſorrow ſhall be turned into ioy*: nay, great cauſe of reioycing haue they, that they can thus mourne: neither is it poſſible for ſuch to bee without ſome ſure ſignes whereby they may know that they ſhall be ſaued; for euen this their practice (they being thus [l] *ſicke of loue*) longing

[i] Mat. 5.4.

[k] Ioh. 16. 20.

[l] Cant. 2. 5.

and labouring after Christ, is a sure signe to them, though they should haue no other: but indeed this cannot goe alone.

Minister. How comes it then to passe, that they take no notice hereof in themselues, but rather feare that they shall not be saued?

Con. Because they are either new-borne babes in Christ, and therefore being as infants, though they bee aliue, yet haue not as yet vnderstanding to know that they are aliue, which notwithstanding others of riper age discerne in them, and they also by experience

and

and groweth in grace ſhall afterwards perceiue in thē-ſelues; or elſe they are diſtempered with ſome ſtrong fit of temptation, wherby they are ſo aſtoni-ed and benummed, that they haue not[m] a feeling of that which otherwiſe they might perceiue in their ſoules: like as one halfe fro-zen, and almoſt ſtiffe with cold, feeles no warmth at al in hi nſelfe, and yet there is ſome in him; for elſe there could bee no life or breath remaining in him. Or laſtly, ſuch they are as haue taken a ſurfet of ſinne, whereby they haue been ouercome;

[m] Pſal. 77. 7. 8.

thus while they are soule-sicke, their spirituall senses are corrupted, so as they cannot now [n] see the light-some countenance of Gods fauour shining on them so clearely, nor [o] heare the Lord speaking vnto them, nor taste how good the Lord is to their soules in speciall, nor relish Religious exercises so sauourlie, nor feele heauenly comforts so sensibly, as otherwise they might. And yet this surfet they shall outgrow in time, by vsing themselues to a good diet of Christian practise, and by the helpe of the Physick of

[n] Psal. 88. 14.

[o] Psal. 51. 8 12.

of Gods Word rightly applied, which holpe the Prophet *Dauid* in the like case, being distempered, *Psalme* 37.17. neither is it maruell though such doe iudge amisse of themselues, for the present, seeing wee know that sick folkes are not competent or meete iudges of themselues: for they sometimes feele nothing but paine or sickneſſe, whereas others know, that there is in them more health than sickneſſe, or at least some health.

Minister. Now then to come to your selfe (for it is the part of euery wise man,

to be best acquainted with his owne estate.) Let me a litle examine your euidences: haue you some good assurance that you shall be saued?

Con. Yes, I praise God, else how could I haue any comfort? Else my very meate should be turned into gall, and teares should bee my drinke; well might my eyes refuse all rest, and my soule all comfort, knowing none other, but that I should [p] *goe to the King of feare, into a Land darke as darkenesse it selfe*: And sure I am, the [q] whole World with the [r] best of all earthly things

Iob 18 4. Iob 10.21 2. Mar. 8.36 Eccles.2 1.

things, cannot afford true ſound, and ſubſtantiall comfort, to the quieting of the conſcience, and reioycing of the heart.

Miniſter. How doe you know that you ſhall bee ſaued?

Con. Firſt, by that mother-grace, from whence all other ſauing graces flow, namely true iuſtifying faith, a ſparke of this pious faith, I find is kindled in me, whereupon this I build; God hath promiſed, that *he which beleeueth ſhall bee ſaued.* Now the ſeeing I beleeue (that is, am truly perſwaded that Chriſt is my

The firſt ſigne of ſaluation taken out of Ioh. 3. 36.

Sauiour, that hee died for my ſinnes and fulfilled the Law, to procure me perfect righteouſneſſe) therefore I know I ſhall be ſaued.

Miniſt. It is nothing to ſay you beleeue, but let me heare if you can proove it? how know you that yours is true faith, and not meere mock-faith, which is ſo rife in the World?

Con. Becauſe it hath been rightly bred and begotten in me, and that by the ſpirituall ſeed of Gods Word, according to that ſaying of the Apoſtle; ‖ *Faith comes by hearing, and hearing by the Word of God*: Thus then

‖ Rom. 10. 17.

I

I came by Faith; first by hearing the doctrine of the Law preached, I saw my selfe to bee in a damnable condition by nature, wretched sinner, yea wholly sinfull, and therefore accursed, by the iust sentence of Gods most righteous Law, deseruing nothing but the horrible wrath of God, and lying open to the vengeance of eternall fire, so that there was nothing betweene me and Hell, but only a poore, simple, crasie, tottering life, which I knew not how soone or suddenly it might bee surprised by death, the consideration whereof, wrought

wrought in me terrour of conſcience, dread of Hell and condemnation, deſpairing of any hope or helpe in my ſelfe.

Min. And what then, did you reſt quiet in the ſight of this your wofull miſerie?

Con. Oh it was not poſſible my poore diſtreſſed ſoule ſhould finde any reſt in this eſtate, nay if I had heard no better tidings, I ſhould haue been ſwallowed vp of deſpaire: but then in the next place I came * to vnderſtand, that God hath annointed and ſent his owne ſonne to † *preach good tidings vnto the poore, recouering*

* This is the cape of good hope in ſayling to heauen Iſay. 61.1 Luk 4.18.

uering of sight to the blind, to binde vp the broken hearted, and set at liberty such as are bruised, more plainely, I learned by the doctrine of the Gospell, that God of his rich mercie hath giuen his Sonne, Christ Iesus, very God and man, to bee a Sauiour vnto sinfull men, euen to as many as beleeue in him, and hath [n] not excluded me out of the number of those that shall be saued by him, but hath offered him vnto mee amongst others *which are weary and heauie laden with their sins*, saying, * *Come vnto me all:* (euen all such) and hath also

[n] Ioh. 3. 16.

* Mat. 11. 28.

x 1 Ioh. 3. 23. y 2. Cor. 5. 20

so x commanded, yee euen y intreated mee, to beleeue in him: Thus my heart was drawne and wonne, to take him and apply him a Sauiour to my owne soule, thinking my selfe bound in conscience to yeeld obedience to the holy Commandement, and gracious inuitation of Almighty God: and what a beast were I, if I should not accept of so free a profer of his Sonne, as he hath made vnto me?

Minist. Thus you haue shewed mee well how you came by faith, and I see you haue come honestly by it: whereby

whereby it appeare that it is not like *Iacobs* venison too quicklie found to be of the right kinde, nor like *Ionaths* gourd, too suddenly sprung to continue long, but like the [z] water of Bethlehem, much longed for, and hardly obtained; now shew me further how you vse it: since you got it, what fruites doth it bring foorth, whereby you may know more easily whether it bee true, and [a] *Faith vnfained?*

Gen. 27. 10.

Ionas 4 7.

[z] 2. Sam. 23. 15, 16

[a] 1. Tim. 1. 5. 6 Notes of true faith.

Con. As fire may be discerned by heat, and life by motion, so may my faith by the fruits thereof: For first, it enableth me to [b] *quench the*

[b] Eph. 6. 16.

the fierie dartes of that euill one, to reſiſt (not without ſome comfortable victories) the ſuggeſtions of Sathan wherewith he buffets me; and more particularly, that ſame temptation of doubting whether the promiſes of God belong to me or no: for that I am not ouercome of this doubting, and ſunke vnder it, but ſtruggle and wreſtle with it and with vnbeliefe, that is by the power of faith. Secondly, it makes me earneſtly deſire to bee more and more reconciled to God, that is, more fully aſſured of his fauour, that I am at peace

peace with him, and he well pleased with me: to whom by nature I was an vtter enemie; it makes me crie, *remember me O Lord with the fauour of thy people,* [d] *release thy anger towards me, turne thy face vnto me, cause thy face to shine vnto thy seruant and saue mee through thy mercy.* Thirdly, my faith makes mee labour to please God, though it be with displeasing my self, and to doe the will of God, yea euen in those things which crosse my owne will, as it caused *Abraham* to offer his dearely-beloued *Isaac*, though otherwise it would

c Ps. 106 4.
d Ps. 84. 5
e Ps 31. 16.
f Gen. 22. 10.

would haue gone full sore against his heart; and here by *Enoch* was g *reported of that hee had pleased God.* Fourthly, by it my heart is in some measure purified from noysome lusts and affections; as secret pride, selfe-loue, Hypocrisie, carnall confidence, wrath, malice, & the like, in that they are distastfull, yea loathsome to me, so that *the spirit* within mee *fighteth against the flesh*, that is, grace resisteth and subdueth corruption. Fifthly, it makes me long after Christ, to tast more fully of his sweetnesse, and to be h kissed *with*

g Heb. 11. 5

h Can. 1. 2.

the

the kisses of his mouth, that is, to haue a greater measure of heauenly graces, and greater and more liuely tokens of his loue communicated to mee, whom and whose loue I doe preferre aboue the whole world, euen in my heart. Lastly, my faith brings forth in me the sweete fruit of heauenly and spirituall ioy: for, i *beleeuing in him whom wee haue not seene* (that is Christ the Lord) *we reioyce with ioy vnspeakeable, and full of glorie*; which is therefore called the ioy k of faith, because it proceeds from thence: Thus my faith is l a working faith,

i 1 Pet. 1. 8.

k Phi. 1. 25

l Gal. 5. 6.

faith, and by these fruits and the like, I know it is not a vaine fancie, and vngrounded imagination, but a sound and well-grounded perswasion, whereby I am ingraffed into Christ: for to beleeue, is *to goe out of our selues, and to go into Christ.

*Extranos ire, & in Christum transire.

Atin. If these things bee so, I am not able to obiect any thing against your faith, nay, all the deuils of hell shall neuer bee able to ouerthrow it: But by what other signe doe you know that you shall be saued?

Con. Well may my conuersion pleade seniority for the

the second place, it being of the same age with faith: for there is no sooner true Faith wrought in the heart, but instantly there is a new Conuert made, and a sinner *become the Sonne of Abraham*, and well may there then be *ioy in heauen for a sinner that is conuerted*. So then there is an effectuall calling and conuersion wrought in mee; for the Lord of his vnspeakeable goodnesse hath *deliuered me out of the power of darkenesse, and translated mee into the kingdome of his deare Sonne*, that is, hee hath wrought me out of the miserable

Luk. 15. 7.

Colos. 1. 13.

serable estate of our natur wherein I was borne, into the happy estate of grace wherein I now stand: this calling is a sure signe that one is ordained to euerlasting life; for, *whom the Lord hath called, those he hath also glorified*: therefore heereby I am comfortably assured of my saluation.

The second signe of saluation taken out of Rom. 8. 30.

Min. Our Sauiour tells vs, that there are *many called, but few chosen*: how then can this be a signe vnto you?

Mat. 22. 14

Cen. There is a twofold calling of a Christian: an outward, and an inward:

A twofold calling of a Christiã.

the

the Lord calls outwardly all thoſe to whom the Goſpell is preached; for ſuch he requires to come to him by beleeuing and repenting, that they might bee ſaued, but many ſuch refuſe thus to come vnto him, and therfore are not effectually called: like as if you ſhould call a man that is in a dead ſleepe, who heares you not, and therefore lies ſnorting ſtill; it may be truly ſaid, he was not called vp, becauſe hee did not awaken and come vnto you: ſo the outward calling by the voice of the Goſpell alone, is not ſufficient to ſaluation, therfore

fore the Lord calls his elect inwardly alſo by his ſpirit and this is that whereof I ſpeake.

Min. But how know you that you are thus inwardly and effectually called and conuerted?

2. Notes of effectual calling.

Con. 1. By the ecchoing backe, and ſecret anſwering of my heart vnto the voice and call of God, for the Lord ſaith, [n] *Seeke thou my face, my heart anſwereth, thy face, O Lord, will I ſeeke:* [o] *Come vnto mee* (ſaith he) *all yee that are weary and heauy loden, and I will eaſe you:* and [p] *if any man thirſt, let him come vnto mee and drinke*

n Pſ. 27.8.

o Mat. 11. 28.

p Ioh. 7.37

drink; my heart answereth; O Lord, it is the desire of my soule to come vnto thee, O that I could come, O how shall I come, helpe me that I may come, *draw mee and I will runne after thee*; seeing my heart doth thus inwardly answer his call, it is a certaine signe that I heare him call: which I could not vnlesse hee did call inwardly & effectually. 1. Cant. 4.

Secondly, the Lord hath wrought in mee a wonderful & supernaturall change, so that I am contrary to that I was by nature (*as touching the qualitie and disposition of my soule) now

*Non noua substantia creatura, sed labefacta reparatur.

now louing that good which then I hated, and hating now that euill which before I loued; therefore I am a new creature, and liue a spirituall life, yea Christ liueth in mee: for by the power of the spirit flowing into mee from Christ my head, I liue vnto God, not vnto my selfe; and I would not be againe in the condition wherein I was before, for all the worlds good, but tremble to thinke vpon it, accounting it as the Suburbes and mouth of Hell.

Min. I doe verily beleeue you, for they which haue thus seene and tasted of hell

in

in their consciences, will take heed how they come neere it againe so long as they liue: heerein is that verified, the burnt childe dreads the fire. But name vnto mee a third signe of your saluation.

Con. Mee-thinkes I see Iustification offering it selfe, and comming foorth hand in hand with conuersion, as being the daughters of one mother Faith, and two sisters borne at one birth, hand-fasted by the Holy Ghost, *Rom.* 8. 30. neuer to be seuered: so then I am iustified, that is, I am accepted of God perfectly righteous

The third signe of saluation taken out of Rom. 8 30.

through Christ, this signe neuer failes, for *whom* God *iustified*, *them hee also glorified.*

Minister. How can you proue, that you are thus iustified?

Con. 1. Because it is the daughter of that noble parent, Faith; which faith being in me, I am thereby only iustified, * and not by workes, (vnlesse it be to declare mee iust before men) for I cannot be so Popishly fond as to thinke that men must licke themselues whole with their own righteousnesse.

*Iustification is the daughter of the true mother Faith not of works, the false mother; for shee saith let it be diuided betweene Christ and our selues.

2. Whereas iustification consists

consists in two things; the remission of our sinnes for Christs passion sake, and the imputation of his perfect righteousnesse to vs, I haue some proofe of both: for first I know that God doth pardon and forgiue me all my sinnes, for I doe heartily confesse them to him, with a detestation of them: and *if we confesse our sinnes, hee is faithfull, and iust to forgiue vs our sinnes,* as ¶ saith the Apostle. Secondly, I know that God doth reckon Christs righteousnesse vnto me, as verily as if I had personally performed it my selfe, this I

¶ 1. Ioh. 1.

know by my peace of conscience; for they which are thus [r] *iustified by faith, haue peace toward God*, and they onely: thus am I one of those [r] *that haue washed their long robes, and made them white in the blood of the Lambe.*

Rom. 5. 1.
Reu 7. 14

Min. Indeed if the conscience bee truely pacified, it is euident that you are partaker of Christs perfect righteousnesse: for what else can giue the Conscience true peace; and not the drunken peace of hypocrites?

Con. 1. Because it hath followed grieuous trouble

ble and vnquietneſſe in my conſcience, as a calme followes after a ſtorme: for ſuch as neuer were afflicted in minde, and diſtreſſed in conſcience, neuer had true peace. 2. My peace of conſcience makes me carefull to keepe a good conſcience as it made the Apoſtle) [t] *deſiring to liue honeſtly, and to haue* [v] *my conuerſation in godly pureneſſe.* 3. This true peace makes my Conſcience not afraid to view it ſelfe: whereas the euill conſcience is like the Elephant, which being guilty of his deformitie cannot abide to

3 Notes of true peace of conſcience.

[t] Heb 13. 18.

[v] 2. Cor. 1. 12.

looke on his owne face in the water, but seekes muddy channels, and foule puddles.

Min. Let me heare you name some other signe, from whence you gather assurance of your saluation.

Con. Mine Adoption is a signe hereof: for whereas I was by nature a base born of Satan; and no childe so like his father as I was like him, the Lord of his free grace & fauour hath adopted me his childe, to traine mee vp vnto eternall life, that I may inherit with his owne Son Iesus; by meanes whereof I haue right also

to

* to the creatures heere in this world, as being my fathers goods; and in the miseries of this life x become mercies to mee, and the glorious y Angels, become attenders on mee: O high fauours, O rich mercy, O inestimable dignity, to bee the childe of God! Thus I trust I am one of the number of Gods children. Now none of them can possibly bee depriued of an euerlasting inheritance, *for if we be children, then are we also heyres of God, and ioynt heyres with Christ.* Seeing then I am one of them, I know I shall inherit toge-

* 1. Cor. 3 22. 23.

x Rom. 8. 28.

y Heb. 1. 1

The fourth signe of saluation taken out of Rom. 8 17.

ther with them yea with Christ.

Min. It is a common thing with men, yea with lewd and graceleſſe perſons, to ſay they are the children of God, as the wicked Iewes [z] ſaid to our Sauiour, but he tels them, they are of their father the Deuill: how know you then that you are a true childe of God?

[z] Ioh. 8. 41. 44.

Con. 1. Becauſe I am regenerate; that is, borne againe; [a] *not of bloud*, as by a ſecond naturall generation, *nor of the will of the fleſh*, as by any naturall ſtrength or action, *nor of the will of man*,

[a] Ioh. 3. 13. 5 Notes of a true childe of God.

man, as by any mans endeuour or operation, *but of God, borne of the spirit*, [b] as water through spirituall [c] washing and ablution being *begotten by the incorruptible seede of his word*: they which are thus begotten and borne of God, must needs bee his children: and that I am thus borne of the spirit, and so become a new creature, I haue shewed before, in that I am conuerted. Secondly, looke what naturall affections are in a child toward his father, such spirituall affections are in me towards God: if he frowne, I mourne; if he threaten, I tremble;

[b] Ioh. 3. 5.
[c] Tit. 3. 5.
1. Pet. 1. 23.

tremble; if he smite, I stoop; if he smile I am right glad; if he speake comfortably, I reioyce hartily; I delight in nothing so much as the fauour of God, feare nothing so much as the losse of it: hauing found it, Oh how faine would I keepe it: hauing lost it, I cannot bee at quiet till I recouer it: I can bee content to want all things so I haue it, and can finde contentment in nothing if I want it, my heauenly fathers fauour is more to mee then all the world. Thirdly, I know my adoption, by the spirit of adoption which is within me,

me, and casts out of me daily more and more the[d] spirit of bondage, a terrifying and tormenting conscience: and it makes me with some comfortable confidence, and a true heart vnfainedly to call vpon God, and to call him my Father without either flattery or dissembling. Fourthly, [e] *As many as are led by the Spirit of God they are the Sons of God*: by his holy Spirit am I led, and willingly do I submit my selfe, and vnfainedly desire to bee wholly gouerned thereby, I desire not to follow the blinde guide, carnall reason, nor the deceitfull

d Rom. 8. 15.

e Rom. 8. 14.

ceitfull guide, my own corrupt heart, but *I set the Lord alwaies before me*, as a guide to direct mee in all things by that rule, whereby *hee leads into all truth*, euen his holy word: it is my delight to say with the Prophet *Dauid*, [f] *Lead me in thy truth O Lord, and teach me, for thou art the God of my saluation*. Fifthly, whereas all the children of God doe resemble him their father (for howsoeuer a man may haue a childe nothing like him, yet God hath neuer a child, but is in some measure like him) hereby I also know that I am his childe, be-

Psal. 16. 8.

Ioh 16. 13

[f] Psal. 25 5

cause

cause I doe in some sort resemble him my heauenly Father. As hee is [g] holy [h] mercifull, good, [i] perfect; so doe I endeuour to conforme vnto him, hauing his blessed image imprinted in me, and being renewed vnto that [k] likenesse, wherein the Lord created man in the beginning; abhorring to bee of the number of them, who though they professe themselues to bee Gods children, yet are as *Nabal*, so prophane and *wicked, that a man cannot speake vnto them*; and surely, blasphemy it were to thinke that there is any like-

[g] 1. Pet. 1. 15.
[h] Luke 6. 36
[i] Mat. 5. 48
[k] Gen 1. 26
1. Sam. 2. 17.

likeneſſe betweene God and them, hee ſuch a pure Spirit, and they ſuch impure ſwine.

Miniſter. Proceed vnto ſome other ſigne of your ſaluation.

The fiſt ſigne of ſaluation taken out of Act. 20 32.

Con. The Lord will beſtow an euerlaſting *inheritance vpon all them that are ſanctified*; ſuch a one am I, the Lord hath ſanctified me by his holy Spirit, that is, hath made me holy, whereas I was before, moſt vile, filthy, and vncleane, wholly ſinfull: Neither yet am I now quite and cleane freed from all ſinne, or perfectly holy; for alas, [1] *I ſee another law*

[1] Rom. 7. 23

law in my members rebelling against the law of my minde, and bringing mee into captiuitie of the law of sinne: but I am freed from the bondage and dominion of sin. And looke as in the twilight or day-breake, some little glimmering light there is ouer-spreading the skie, yet mixed with much darkenesse: euen so there is in me the admixture of sin, and much corruption accompanying the light of sanctifying grace, in euery part of me; yet this is my comfort, *That the day starre is risen, & the morning light now shineth in mee*; and 2. Pet. 1. 19

as

as for high-noone, perfection of holineſſe, I waite for it, and looke to enioy it in the higheſt Heauen: for the
m Pr. 4.18. m *path of the iuſt is as the ſhining light, that ſhineth more and more vnto the perfect day.*

Min: There are not a few, who though they can talke of ſanctification, are notwithſtanding very prophane, yea leaprous perſons, hauing the vncleane iſſues of ſinne, like plague-ſores running on them, going vp and downe with the leapers, crie in their mouth
Leu. 13.45 n *vncleane, vncleane*, therefore how know you that you

you are truely sanctified?

Con. If I could not shew a difference betweene my selfe and such vncleane beasts, I should bee sorry: thus then I prooue the Truth of my sanctification: whereas it consists in two things, namely, mortification and quickening, I haue some proofe of both; for the first, ° *I mortifie the deeds of the flesh by the spirit*: wherein I imitate the skilfull Chyrurgion, who being to cut off some incureable member, first mortifieth it, that so it being made insensible, may bee cut off more easily, and with lesse paine

Proofe of sanctification, by the parts thereof.

° Ro. 8. 13.

Mortification.

paine to the patient. And this course I take in mortifying my sinnes: First, I labour by searching to finde them out: Secondly, to finde my selfe wearie of them, and willing to be rid of them, considering what infinite hurt they doe me: Thirdly, I fetch power from the death of Christ, beleeuing that hee died to kill sinne in all that are his, and therefore that it is impossible for them to liue vnto sinne, or sinne to rule in them. 4. * I apply this power of Christs death, as a strong corrasiue, to this proud flesh of mine,

to

Lam. 3. 40 Psal. 38. 4, 5, 6. 1. Iohn 3. 5 8.

*The death of Christ as a salue applied to the soreby faith, leaueth a print like it selfe in the soule, a spirituall death, or dying vnto sinne.

to the wounding and killing of the sinne that is in mee: and thus I apply it; 1. Seeing that my sins put Christ to death, I am resolued, as the auenger of bloud, to follow the law vpon them, to get a *scriptum est*, a Writ for them, to doe by them, as they did by him, euen to pursue them vnto death, which put my elder brother and Sauiour vnto death. Secondly seeing I beleeue, that Christ died for mee, to kill sinne in me, I see I neither must nor can q suffer sinne to liue, and raigne in me; for that were to make the death of Christ of none effect,

q Rom 6. 2. 6.

effect, vnto me: Thus then though sinne be in mee, yet it hath receiued the deadly wound, by the death of Christ, neuer after to recouer againe, but lyes as
2. Sam. 1. 6. 9. *Saul* thrust thorow with his speare; though life bee still abiding in it, it is gasping, and strugling, languishing and dying, and shall at last be vtterly extinct in
Ro. 7. 25 death: I thanke God therefore through Iesus Christ our Lord.

Min. You haue spoken to some good purpose: of mortification: but what say you now of quickening, which is the second part of San-

Sanctification?

Con. They which haue the one, cannot want the other; therefore I finde also a quickning power of grace in me, whereby I rise vp out of the graue of sin, and line vnto righteousnesse, & that after this manner; 1. I labour by inquiring to finde out that righteousnesse, which God requireth of mee. 2. I striue for a willingnesse of minde & heart, to set thereupon, with all delight: which that I may doe. 3. I fetch power from Christs resurrection, considering and beleeuing, that he reuiued and rose againe, for

Quickning.

for this very end, namely to procure, and giue to all that are his, ſtrength and power, to liue vnto righteouſneſſe, and therefore that it is as impoſſible for any ſuch to want this power, as for Chriſt to die in vaine. 4. I apply this power to my ſelfe, whereby the breath of ſpirituall life comes into my ſoule, and that after this manner: *Seeing I beleeue that Chriſt roſe for mee, as verily as he is my Sauiour, ſo verily muſt I, and ſhall I, ſhew foorth this ſpirituall power in the practice of Pietie, and righteous liuing: Thus then there is a ſpirituall

t Rom. 6. 4

*To beleeue that Chriſt roſe for me, is to apply his reſurrection, as a ſoueraign plaiſter to my heart which is of ſuch a vertue that it muſt needs worke in me his ſpirituall reſurrection.

spirituall passion, and resurrection in me (as there is in euery true beleeuer) answerable to the passion and resurrection of Christ; as he died for sin, and rose againe for righteousnesse, so I die to sinne, and rise againe to righteousnesse, in all the powers of my soule, and parts of my bodie, these being made [illegible] *instruments* of those, *in righteousnesse vnto God.* And this briefly is that sanctification which I finde in mee. Rom. 6. 13.

Min. And surely this is that, which whosoeuer find in them, they are no lesse than canonized in the

Court of Heauen for Saints, and irreuocably registred in Gods Calender of Saints. But what wil you name in the next place, for a signe of your saluation?

Con. Repentance which howsoeuer it doth not* really differ from sanctification, yet in some respect (as "some haue well obserued) it doth, as being subordinate thereto, and proceeding ther-from as the fruit thereof: for where the Lord infuseth sanctifying grace into the vnderstanding, wil, and affections of the Conuert; then according vnto this grace receiued, he worketh

* *Non re sed ratione Polanus.*
" *Perkins.*

keth in turning to the Lord: and though repentance be discerned, before either Faith, or sanctification; yet that hinders not, but that they are before it in * order of nature; like as in the morning, the light, and sunne-beames, are seen before the body of the Sun, and yet in order of nature, it is before them, and they proceede from it. But to come nearer the matter, I repent me of my sinnes; for I turne from all sin to God, in heart, and desire, and labour to expresse the same, by a careful framing of my life, in obedience to God,

* *Ordine naturæ.*

The sixth signe of saluation taken out of Eze. 18 21.

eschewing euill, and doing good, hauing respect vnto all Gods commandements. Now God hath promised, that he which thus *turneth from all his sinnes, shal surely liue* for euer, *and shall not dye* eternally; therefore hereby I know I shall be saued: for this is a salue for all sores, and a present remedie, to cure all spirituall diseases of the soule.

Min. All the doubt will be whether you do truly repent, how can you make that appeare?

5 Notes of true repentance.

Con. Thus: First, because I grieue in my heart for my sinnes, chiefly, in regard that

that thereby I offend my good * God, who alwaies hath been, and is abundantly gracious vnto mee: this pierceth my ſoule, that I ſhould bee ſo vndutifull toward him. Secondly, I a hate, loath, and deteſt in ſome meaſure, all ſin in my heart, bearing my ſelfe toward it as an enemie; and when I haue beene ouercome by the deceit thereof, I loue it not the better, but hate it much the more afterward, when I haue recouered my ſelfe againe: I deale with my ſin, as *Amnon* dealt with his ſiſter *Thamar*: who when

* Pſal. 51 4

a Pſal. 119. 104.

hee had satisfied his wicked lust, did hate her more than euer hee had loued her before, and thrust her out of his company and presence, as not abiding the sight of her. Thirdly, [y] I resolue in truth, with a constant purpose, and settled determination, not to doe any thing that I know to be sinne, and so displeasing to the Lord; the Lord he knowes, that I doe not purpose to maintaine my selfe in any knowne sinne whatsoeuer. Fourthly, I striue, and [z] endeuour in the whole course of my life, to forsake euery knowne sinne, and to come

[y] Ps. 119. 57

[z] Psal. 119. 101.

to

to the ſight of vnknowne ſinnes which as yet I haue not taken notice of, that I may forſake them alſo. I doe as heartily deſire, to forgoe my ſinnes, as to haue them forgiuen; to part with them, as to haue them pardoned: whereas the man vnregenerate, will at no hand part with his ſinne: [a] *for it is ſweete in his mouth, he hides it vnder his tongue, he ſpares it, and forſakes it not, but keepes it ſtill within his mouth*, (as *Zophar* ſpeakes) hee will as ſoone part will a limme, nay his life, as with his ſweete ſinne: But for my part, I

Iob 20. 12. 13.

desire that the bloud of Christ may as well wash away the filthinesse of my sinne, as the guiltinesse thereof. 5. I bring forth the right & kindly fruit of true repentance, namely, new obedience, which cannot possibly grow out of any other roote than this: thus it is my continuall care to
Luke 1.6 [b] walke in all the commandements, and ordinances of the Lord without reproofe.

Min. But is not all this that you doe, for feare of Hell, and condemnation onely?

Con. No surely, but partly for loue I beare to God; and

and partly for hatred I beare to ſinne: for though I knew there were no day of iudgement, when men ſhall giue an account of all their doings, and receiue a full reward according therunto; or though I could be aſſured that there were no Hell to take vengeance on wicked doers, yet would I neuer commit thoſe foule and filthy ſinnes which I ſee ſome commit continually to my griefe: though they are well pleaſing to ſinfull corrupt nature, and ſo were to me, whiles I was carnall, now I doe abhor them.

Miniſter. It ſeemes you

make true griefe for ſinne a ſigne of true repentance: ſhew mee then how godly ſorrow, which is onely in the faithfull, may bee knowne from *Worldly ſorrow*, which *cauſeth death*, and was in *Cain*, *Saul*, *Ahab*, *Herod*, *Iudas*, and may be in any reprobate.

Difference betweene worldly & godly ſorrow. cGen. 4. 13

Con. He that hath godly ſorrow is at leaſt perſwaded, that his ſins are pardonable, not that they are c *greater than may bee forgiuen*, as *Cain* ſaid; but that they may bee pardoned by the infinitely farre-ſurpaſſing mercie of God. 2. He loues the Preacher, and other

other well-disposed persons, that tell him of his faults, and shew him his sins; though happily reprooving him sharpely for them: and hee reuerenceth and regardeth Gods Word the more, that he sees his sin discouered, and condemned thereby: the contrary was in *Ahab*, [d] who hated the Prophet because hee dealt plainely with him; and *Herod* [e] who deprived *Iohn* the Baptist, both of liberty and life, because he touched his copie-hold, in reproouing his incestuous life. 3. Godly sorrow driues a man nearer to God by prayer

[d] 1. Kings 22.8.

[e] Mat. 14. 3.4.

prayer, and makes him seek to the Minister, and to the godly-wise for counsell; to the word, and spirituall meanes for comfort: but the sorrow of the World driues a man further from God and the meanes; as in *Saul*, who went to a Witch, and *Iudas* who hanged himselfe, both of them hasting to get as far from God, as the most remote place in all the world, euen Hell it selfe could make them. Fourthly, The sorrow of him that is truely penitent, is most occupied about the * euill of sin; the sorrow of others, most about the " euill of punish-

* *Malum culpæ*
" *Malum pœnæ.*

punishment, all their care, and thoughts are taken vp therewith: and were it not for that, the euill of their sin, should not trouble their mindes, or disquiet them one whit.

Minist. You named new obedience, for a note of true repentance, and that not amisse if it be true, vnfained, and of the right kinde. But how proue you this?

Con. First, because it is obedience of the whole man, inward, as well as outward: for a true obediencia-rie vnto God, must be both sound, and streight, sound in heart,

3. Notes of true obedience. Ps. 119. 6.

heart, and ſtreight in life, all ouer obedient; though he bee not perfect. Secondly, it is obedience, yeelded to the whole Law of God, to precept as well as promiſe, and to one precept as well as to an other: whereas they which are falſe hearted in obedience, are alſo lame therein, and will bee diſpenſed withall in ſome things; they can bee content that ſome of their ſins ſhould dye, with the leane cattell ſlaine by [f] *Saul*, but they haue ſome one or two, or more fat ſins, which they will needs haue ſpared. I praiſe God in humility,

[f] 1. Sam. 15. 9.

mility I speake it) I haue no such reseruation in my obedience; but that my master-sins, and darling sins, should be put to the sword, as well as others of inferiour ranke. Thirdly, it is performed in the whole course of my life; it doth not take mee now and then at times, like the Fit of an Ague, but is constant, and continuall. For a man may crosse the way to heauen often times, in, and out; and yet neuer come thither; but hee that holds on constantly in the way, shall be sure of heauen. This mine obedience in all these respects is Catholike, that is

is, vniuerſall: and they, and none but they, deſerue the name of good Catholikes indeed, which are careful to yeeld to God this true, and vniuerſall (though imperfect) obedience.

Min. Hitherto you haue mentioned ſuch graces as are more generall, and concerne the whole perſon renewed: now if you thinke good, alledge ſome ſpeciall graces, which make their abode in ſeuerall ſeats of the ſoule: and firſt for knowledge, which reſideth in the minde, is not this a ſigne of ſaluation, which you diſcerne in your ſelfe?

Con. Sa-

Con. Sauing knowledge is indeed a true signe, which is called [g] *the vnction of the holy one*, and Christs [h] *eye salue*; because the vnderstanding, being as it were anointed therewith, is inlightened, to see, and discerne those things, which before it neither did, nor could; it comprehendeth *spirituall vnderstanding*, (that is a right conceiuing of the truth of God) *and wisdome*, (that is, a right applying thereof, wisely and discreetly, to al our particular actions, for the right ordering thereof:) this knowledge of *God is life*

[g] 1. Ioh. 2. 20.
[h] Reu. 3. 18
[i] Col. 1. 9.

life eternall; both becaus it is the beginning thereof as also because it is the meanes wherby we attain thereto: now then seeing I haue found this knowledge, I am sure I cannot lose eternall life.

The seauenth signe of saluation taken out of Ioh. 17 5.

Minister. Euery one is a beast by his owne knowledge: hee therefore that wants this knowledge of God, doth not much differ from a bruit beast: and * better were it to be borne a beast, than being born a man, to become thus like a beast. But how doe you proue that yours is this saluing knowledge, and not

* *Præstat nasci iumẽtum quam comparari iumento.*

rather that common knowledge of Gods Word and Religion, which may be in the very reprobates?

Con. This will appeare the better by comparing them together. First then, the common knowledge which may be found in reprobates is generall: they vnderstand spirituall things in a generall confused manner; not vnlike the [k] blinde man cured by our Sauiour, who at the first opening of his eyes, saw men aloofe off, walking as trees: they cannot abide to bring it home to themselues; but applie my knowledge to my

5. Notes of true saving knowledge.

[k] Ma. 8. 24.

my selfe, desiring to know chiefly, how things stand at home in my owne soule. Secondly, their knowledge is partiall; they desire not to bee acquainted with all the waies of God, but are and wil be wilfully ignorant of some things; they will not know that to bee euill which they like well of, nor that to be good which they doe dislike, though it bee made plaine and euident vnto them: but I desire to know the whole truth of God, yea that which is distelishing at the first vnto mee. Thirdly, their knowledge puffes them vp with pride

pride; they bee not a little proud thereof; but mine humbles me; for the more light of knowledge shineth in mee, the more I see the corruptions of my heart, and life thereby; which minister greater matter daily of humiliation to me. Fourthly, all that they know, or speake, is onely from heare-say; for they haue no experience thereof in themselues; they know, and learne Gods truth by rote, but I learn it by heart; my knowledge is experimentall; I finde the truth thereof in mine owne experience. Fifthly, their knowledge

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theſe hatefull to the ſoule
of the Lord, as an abhomi
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ſees with the eyes of my
know-

knowledge *hereby we know that we know God, if we keepe his commaundements*, 1. *Iohn* 2.3. Though, then, there bee many which know Christ to profesſe him, which notwithſtāding ſhall not be knowne of him (for hee will ſay vnto them in that day [m] *Depart from me, I know you not*, becauſe they haue not the ſauing knowledge of him) yet I can thus bring proofe, that rightly know him, or [n] rather am knowne of him, whereby I alſo know that I ſhall hereafter liue and reigne for euer with him.

Min. Thus, it appeares that

[m] Mat. 7. 23.

[n] Gal. 4. 9

that the true knowledge o
Christ doth counterpoi
yea, and farre excell a
other knowledge whatsoe
uer: for if one know Chri
it matters little though he
be ignorant of other thing
but if hee bee ignorant o
Christ, it matters nothin
though he know all things
wherfore the wisest worldly
men, with all their know-
ledge, shall perish for want
of knowledge. So that I
can well assent vnto him,
who saith, that the know-
Greenham. ledge of God, is as necessa-
ry an Art for Christians, a
the Art of husbandry is for
husbandmen. Now, if you
thinke

thinke good, name another ſpeciall grace, as the ſigne of your ſaluation.

Con. I haue a true hope of eternall life: which whoſo haue, they ſhall be ſaued; for *we are ſaued by hope*, as ſaith the Apoſtle: this grace alſo the Lord of his mercy hath vouchſafed me, to be as *an anker to my ſoule, both ſure, and ſtedfaſt*, to hold me to the port, that I bee not driuen backe with boyſterous ſtormes; and that beares vp my head aboue water, in the ſeas of dangers, in this preſent world, that I ſinke not.

The eight ſigne of ſaluation taken out of Rom. 8. 24.

Heb. 6. 19.

Min. But the hope of

most men is a false hope, and desperate madnesse, (as if a man hauing his throate cut: or being thrust through the heart, should yet hope to liue, euery body would be ready to deride his idle fancy, or at least to pittie his extreme follie) the hope of such ° *shall perish, and be cut off, and their trust shall bee as a spiders web*: how know you then that yours is a true hope?

°Iob 8.13. 14.

Con. Truth it is, that the common hope of men is such, that they doe rather dreame than hope: and though they thinke they haue fast hold of it in their hearts

hearts, yet it is but as a childe that catcheth at the shadow on the wall, hee thinkes he holds it fast closed in his hand, but when he openeth his hand there is nothing in it; so when their hearts shall bee layd open before God, the shadow-like hope being vanished, there shall be no such thing found in their hearts, and they shall haue hope to seeke, when it will bee too late to finde it. First therefore I proue that my hope is true, from the foundation whereon it is [p] grounded, and that is Faith: for as it is impossible for a

4 Notes of true hope.

[p] Heb. 11. 1.

mighty Castle to hang in the ayre, or to stand without either ground or foundation, euen so, and much more impossible is it for hope to be, or abide without faith. Such therefore as boast of hope, and are barren of faith, may well be said to dreame of building castles in the ayre: I contrariwise beleeue, and therfore doe I hope, apprehending the promises of God by faith; and so hoping and looking for the performance and accomplishment thereof: which faith, the ground-worke, I haue formerly proued to be effectu-

effectually begunne in me. Secondly, true hope followes an effectuall calling: for first God calls men to saluation, and then hee giues them to hope for it; therefore the Apostle stiles it, *the* q *hope of his calling.* Such therefore as hope for heauen, not being effectually called vnto it, come before they are called, and are like to speede accordingly. It was r death to rush into the presence of *Ahasuerus* vncalled: and sure, eternall death shall cut them off short, of comming home, which thinke to rush rudely into the *Holiest of all*, the

qEph. 1. 18

rEsther 4. 11.

inner Court of God Almighty euen the highest heauen, being neuer inwardly and truly called thither: but well may I hope, for I am truely called, as I haue also proued before. Thirdly, my hope makes me vse diligently all good meanes appointed by God, for the obtaining of saluation; for hee that hath good hope to obtaine his wished desire, will shew it by his industrious vse of the best meanes, for the compassing thereof: so hee that in the morning hopes to bee 50. miles off by sunne-set, will not sit him downe, or lay him-

himselfe to sleepe, but get on horsebacke, and be riding onward on his way; and he that hopes to liue long, will not starue himselfe, but vse the best diet for preseruing his life. Fourthly, it makes mee fit my selfe by holinesse, for that which I hope for, namely the full fruition of the glorious presence of the perfectly-pure, and holy God in heauen, according to that of the Apostle, *'Euery one that hath this hope in him, purifieth himselfe, euen as God is pure:* not vnlike to one who hoping to get accesse into the

'Ioh.3.3.

Presence of the King with his petition, doth addresse himselfe in all sutable manner, both in apparrell, behauiour, and speech, for the presence of his Soueraigne.

Min. It appeares your hope is sound, and good,
t Rom. 5. 5 euen that t *which maketh not ashamed: and the God of hope fill you therewith*, and
Rom. 15. 13. *grant that you may abound therein through the Holy Ghost.* But by what other signe doe you know that you shall be saued?

Con. I finde in my heart a true loue of God, now I haue learned out of the Word,

Word, that *the Lord hath promiſed the crowne of life to them that loue him, &c.* I make no queſtion but hee will be as good as his word, who neuer failed therein, ſince the world beganne: therefore I know, that the crowne of life is mine. 1. Iames 1 2

Miniſter. All ſay they loue God and profeſſe great friendſhip to him: *neuertheleſſe* moſt *flatter him with their mouth, and lye vnto him with their tongues, for their heart is not right with him,* How know you then that you loue him in truth? Pſ 73. 36 37.

Con. Whereas there

7. Notes of true loue of God.

are three things in loue, affection to the thing beloued, a desire of coniunction with it, and a well pleasing contentment taken in the enioying of it, all these I finde in some measure in me, toward my God, so that I know I loue him truely, which I further proue by these notes: First, because I prize and estimate him aboue all worldly things; yea, mine owne life: so that I can truly say with that blessed Martyr *Ignatius*, I esteeme no visible thing, nor yet inuisible, so that I may haue Christ: [u] *yea, doubtlesse I count all things but*

Euſd. 2. c. 36.

uPhil. 3. 8

but losse in comparison of him, and *doe count them but dung, that I may winne him.* Neither is this a mercenarie loue, hired with the wages of reward: for, though there were no Heauen, O Lord, I would loue thee: but seeing there is a Heauen, I will account of it, and labour to obtaine it; yet still will I loue thee for thy goodnesse sake, O Lord: for thou thy selfe art reward enough, though there were no more. Secondly, I am carefull and vnfainedly desirous, to please the Lord in all things; euen as we see, that men are loth to crosse

or

or displeaſe thoſe whom they entirely loue and affect. Heerevpon I giue my ſelfe to loue that which he loueth, and to hate that which he hateth * *Hee loueth righteouſneſſe and hateth wickedneſſe*: and ſo doe I, though not in equality (for that is impoſſible) yet in ſimilitude, and conformity: for it is required and expected, (as the Prophet ſaith) x *They that loue the Lord hate euill*: thus I endeauour my ſelfe, y *as God is, euen ſo to bee in this world.* Thirdly, a man may know his loue to any thing, by the zeale and heate

* Pſ. 45.7.

x Pſ. 9.10.

y 1. Ioh. 4. 17.

heate of affection, whereby he is carried to that thing which hee loueth. Thus euery man is transported, and as it were eaten vp with one zeale, or other; some with the zeale of pleasure, as *Esau* was, who for a messe of pottage sould his birthright: some with the zeale of honour, as *Absolom* was, who for to get a Kingdome, sought to draw bloud of his owne father; some with the zeale of mony, as *Iudas* was, who for his thirtie peeces sold his Lord and Sauiour. By my zeale I know my loue to God: for, tho I be not eaten

eaten vp with zeale as
[z] Pſ.69.9 [z] *Dauid* was (Oh I would I were ſo too) yet I feele it
[a] Ier.20.9. burning within me, as [a] *Ieremiah* did: *my heart is hot within me, and the fire kindled*: my zeale carrieth me to God. Fourthly, I loue
[b] Pſ.119. 97. *Qui diligit legem, diligit regem.* his [b] Word, and Sacraments, Prayer, and all other holy exerciſes: wherby as I haue gracious intercourſe, and heauenly conference, with the bleſſed Trinitie; ſo in eſpeciall with Chriſt my wel-beloued, who therein cauſeth me to heare his ſweete voyce, and to ſee his louely countenance: for which cauſe I alſo

also loue the House of God, so that I can no lesse heartily, than merily, sing the note of the Prophet *Dauid*; *O Lord I haue loued the habitation of thine house, and the place where thine honour dwelleth*: and another of the same, *O Lord of Hostes, how amiable are thy tabernacles! my soule longeth, yea euen fainteth: for the Courts of the Lord: my heart and my flesh cryeth out for the liuing God.* Fifthly, I loue his [c] messengers and embassadors the Preachers of his Word, which are sent vnto me from God to treat about conclusions of peace, *beseeching*

Ps. 26. 8.

Ps. 84. 1, 2.

c Mat. 10 40.

2. Cor. 5. 20. Esay. 52. 7

beseeching mee in Christ stead to be reconciled to God. O how beautifull are the feet of him that bringeth these good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth saluation to mee! Sixthly, I long for the comming of Christ, not as though I could no longer beare (for impatiencie) the miseries of this life (which are but light in comparison of the weight of glory) but that I might be married for euer vnto Christ, my Loue, in perfect ioy, and hearts delight, being now but espoused onely to him, and that

I

I might bee perfectly freed from all sinne (whereby I grieue both him and my selfe) and alwaies praise his name in Heauen, *How long Lord, how long?* thou hast[d] said, *Surely I come quickly. Amen. Euen so come, Lord Iesus.* dRe.22.20

Min. Thus it appeares that the loue of God will warrant a man (as it doeth you) no lesse than heauen: but what say you now of loue to Gods people? may not that be ranked among the euidences of your saluation?

Con. Yes without doubt: For, *heereby we know* (saith *Saint*

The tenth signe of saluation taken out of 1. Iohn 3.14.

Saint Iohn) that wee haue passed from death vnto life, because we loue the brethren, these doe I loue, that is, the children of God, and such as are godly, and these will I loue for euer; knowing, that loue is such a debt, as I shall bee alwaies owing; and yet I must, and will be euer paying; I will striue to bee rather a creditour, then a debtour herein, and will not onely returne to the Saints of God the loue of loue, the same measure that I receiue from them, but euen vsury and aduantage of loue: and I would to God there were as many

payed

payed vſe for loue, as doe in theſe dayes pay vſe for money. Then ſhould they bee no whit impouerifhed, leſſe in the vſurers bookes, and more in Gods : and ſo would it bee a better world.

Miniſter. Whereas you ſay you loue the godly, it may be that is only becauſe they are friendly to you, or becauſe you receiue, or hope to receiue, ſome outward kindneſſe and benefit from ſome ſuch : if your loue be no other than this, it is but ſelfe-loue, being grounded meerely vpon your owne priuate commodity

moditie: and this kinde of loue may bee found in an vnregenerate and carnall man.

Con. It is not so with me: for though happilie I may regard some such for some such respects as you name, yet if I should not loue the childe of God for his owne sake, and for his and my fathers sake, more than I loue my worldly friend for my commodities sake; or my kinsman for neereneſſe of bloud, I should be void of any sparke of true heauenly loue: therefore I chiefly loue the godly for their goodneſſe and godlineſſe sake:

sake the ground of my loue vnto them, is the image of God in them. This is that diuine loade-stone, which drawes my affection toward them.

Minister. How can you make it appeare, that you loue them with a right affection?

Con. Thus: 1. because I loue some such in the *abstract, euen when they are seuered and separate from all externall respects and grounds of loue to meward: as when I heare or reade of the zeale, pietie, constancie, heauenly vertues, and gracious endeauours,

** In abstracto.*

4 Notes of true loue to Gods children.

uours ;of the worthy ſeruants of God, ſuch as I neuer knew, nor had any dealing with; yet I finde, that I loue them, and feele the affection of my heart ſpreading it ſelfe towards them, to embrace them: which cannot bee for carnall reſpects, nor worldly hopes, for it may bee ſome of them are dead, and gone, and thus I loue the Saints departed, which are now in heauen: ſometimes alſo I haue knowne and loued ſome worthy Chriſtians, who then haue flowed with worldly proſperity, but after haue fallen to a very low

low ebbe of great aduerſity: when the world hath bidde them adieu, and friends, wealth, goods, haue altogether taken their leaues; yet then haue I loued them as dearely as euer I did before: whereby it appeareth, that my loue was not grounded vpon worldly regards, which all forſooke them, but vpon their goodneſſe and godlineſſe which ſtill continued with them. Secondly, I much affect the godly, and delight exceedingly in their companie, yea of ſuch as are nothing [illegible]kin vnto me, that [c] *wee may*

[c] Ro. 1. 12.

may be edified, through our mutuall faith, whereas I care not for the company of others wanting true godlineſſe, though they may bee perhappes of my very neare kindred. So that
fPſ.16.3. I can truely ſay, f *As for the Saints, that are in the earth, and the excellent, in them is all my delight*: but as for others, *I haue hated the*
Pſ.26.4.5. *aſſemblie of euill doers, and will not ſit with the wicked*: and if of neceſſitie I bee forced to bee in their companie, then am I ready to wiſh with the Prophet, O that I had wings like a Doue, then would I flie away,

away, and be at reſt: or if this (O) will not ſet me at libertie, then I take vp *woe* to expreſſe my miſery, *Woe is me that I ſoiourne in Meſech, that I dwell in the tents of Kedar.* Pſ. 120.5. 3. I haue a fellow-feeling of the miſeries of the Saints, my deare Chriſtian brethren and ſiſters: which workes in mee compaſſion, and makes my heart euen ake and bowels yearne within me; to ſee their griefe, and behold them in neceſſitie. Whereby I perceiue, that I haue the true affection of a fellow member: *for, if one member ſuffer, all the members* 1. Cor. 12. 26.

bers suffer with it. Fourthly, I finde in mee a willingneſſe, in ſome meaſure, to impart my ſelfe vnto them, in life and goods, ſoule and body, ſo farre as I can to afford them helpe and ſuccour: for, as it is truely ſaid of faith * it is wholly copulatiue, wholly imployed in coupling vs to Chriſt; ſo may it as truely bee ſaid of loue, that it is * wholly communicatiue, imployed in imparting it ſelf, & what it hath, to others, for their good. Faith is as the leads, & pipes to bring in: & loue is as the cocke of the conduit to let out. Now for as much

* *Fides toto copulatiua.*

* *Charitas communicatiua.*

much as my loue is thus communicatiue to the children of God, becauſe they are his children, heereby I alſo ſee, that it is of the right kinde.

Minister. Alledge ſome other ſure ſigne of your ſaluation. For, the more, the better man: the richer you are in the true treaſure, the more comfort may you haue thereby.

Con. The Lord hath promiſed to *fulfill the deſire of them that feare him*; and that *hee will heare their cry, and will ſaue them*, Now I finde in ſome meaſure in me the true feare of God: and

The eleuenth ſigne of ſaluation taken out of Pſal. 145.19.

though I say not of my selfe, as the Scripture saith of *Obadiah*, that g *he feared God greatly*: yet this I can say, that I desire to feare God greatly; and this I dare say in despight of the Diuell, that I feare God truly. Therefore I shall be saued certainely, according to Gods holy word of truth.

g 1. Kings 18.3.

Min. Saint Iohn tells vs, that *there is no feare in loue, but that perfect loue casteth out feare.* Seeing then you loue God, how can you be said to feare him? How can these two stand peaceably together?

1. Iohn 4. 18.

Con. Very well: for, there

there is a two fold feare of God: the first is a slauish and seruile feare, in horrour to dreade his Maiestie, as a seuere reuenging Iudge either executing his iudgements, or readie to take vengeance on his enemies. Thus all impenitent persons, and the Diuels feare him, and onely thus; and therfore hate him, wishing there were no God. And this is the meaning of *Saint Iames*, when he saith, [h] *The Diuels beleeue and tremble.* The second is a childe-like feare, in awefull reuerence, and loue toward God, to be carefull not to offend him:

[h] Iam. 2. 19.

now this feare is the true and naturall birth of loue, being bred and brought forth of it. Looke then, as *Sarah* caſt out *Iſmael*, the ſeede of the bond-woman, but would not caſt out her owne deare ſonne *Iſaac*: euen ſo the loue of God doth caſt out of me, by degrees the ſeede of bondage, the ſlauiſh feare, but not her owne birth, the awfull and holy feare of God: but cheriſheth and nouriſheth this continually in me, and is as a nurſe vnto it; ſo that now I feare not ſo much that God will condemne me, as that I may not offend him

him so good, so louing a father to me: euen as a good ingenious childe feares to offend his father for very loue; but feares not that his father wil cut his throat, or murder him, seeing hee knowes hee loues him dearely.

Min. Many say they feare God, and yet doe but lye against the truth: how know you, that yours is this true childe-like feare of God?

Con. First (as I haue said) because it followes vpō the former signe of saluation; namely, the loue of God, and is an inseparable com- 6. Notes of the true feare of God.

panion thereof, as another *Ruth* [i] hanging vpon her mother *Naomie*: for, loue in feare, and feare in loue, is a sound testimonie of the true feare of God. Secondly, it worketh in mee maruellous humilitie towards God, and causeth me in awfull respect vnto his glorious Maiestie, to abase my selfe as sinnefull dust and ashes before his blessed presence: as *Iacobs* feare of his brother *Esau*, made him humble himselfe, and [k] bow to the ground seuen times before him. Thirdly, it makes mee afraid of sinne, and to flee from it as [l] *Moses*

[i] Ruth 1. 16.17.

[k] Ge.33.3.

[l] Exo.4.3.

ſes fled from his rod when it became a Serpent: it makes me feare to commit ſinne ſecretly, as well as openly (for, though no eye doe ſee mee, [m] I ſet the Lord alwaies before mee) as it kept [n] *Ioſeph* from committing folly, though he might haue done it cloſely and couertly enough. Fourthly, it makes me hate ſinne: for, [o] *The feare of the Lord* (ſaith *Salomon*) *is to hate euill*, yea, inward corruptions, which ſticke in the cranies of the ſoule, and cannot be deſcried, but by a very narrow ſearch; it cauſeth my heart to riſe vp againſt rebellious

[m] Pſ. 16.8.

[n] Ge. 39.9.

[o] Pro. 8.13

lusts, which lye lurking within: as, secret Atheisme, pride, vaine-glorie, hypocrisie, enuie, and the like.

pPro.3.7. Fifthly, it makes me p *depart from euery euill way*, and from iniquity, to breake off the practice of sinne, in the course of my life; to bee a

qPsal.1.1. discontinuer, in *the* q *way of sinners*, and a resident in the paths of righteousnesse.

Sixthly, this true feare of God dispelleth (so far as it preuaileth in me) all other false feares; as, feare of men, of pouerty, of disgrace of death, &c. whereas men voide of the feare of God, are full of fond, and foolish

feares

feares; they feare the crossing of an Hare, the howling of a Dog, the crying of a Rauen, Fairies, yea fancies, and their owne shadowes: as therefore the wicked man may iustly feare euery thing, because he feares not God; so contrariwise, the righteous man needs feare nothing else, because he feares him. This one thing then will I feare, that I may feare nothing but God: and that I may rightly feare him, *O knit my heart* so neere *vnto thee O Lord, that I may feare thy Name.* Ps. 86. 11.

Min. I am glad to see you so

so well stored of this diuine grace & rare cõmoditie, the feare of God: Oh, I would manie thousands had more of this good ware in their store-houses, their hearts. But how else are you assured, that you shall be saued?

Con. The Lord of his goodnesse hath giuen mee to taste of the first fruits of the heauẽly Canaan alreadie, as a pledge of the plenarie possession thereof hereafter: he hath giuen me that spirituall ioy, which is a heauen vpon earth. And like as the cluster of grapes brought from the Brooke Eshcol, with other fruits,

r Num. 13. 23.

was

was an earnest to Israell of the future inheriting of the earthly Canaan: euen so is this ioy to me, of inheriting that goodlie, that heauenly Land (whereof this is some of the right fruite) the Kingdome of glory: and I can bring *Saint Peter* to be bound for my truth in this point; for thus hee speakes of them that *reioyce with* this *ioy vnspeakeable, and full of glory*, that they shall *receiue the end of their faith, euen the saluation of their soules*.

The twelfth signe of saluation taken out of 1. Pet. 1 8. 9.

Minist. True ioy (I hold well is a good pledge of heauen: but how proue you

you, that yours is true ioy? For who seeme more merry, more frollicke, or iocund, than ignorant, worldly, yea vngodly men? they seeme to haue as light hearts as any; and indeed, in my iudgement, too light to bee poized, and settled with the weight of grace; in a word, too light to bee good.

Con. Well haue you said, that they seeme so ioyfull; and now haue you spoken the best you can of them: for indeede they seeme, and doe but onely seeme so: their ioy is like the laughing of a man in his

his sleepe, who dreaming of some very pleasing delights, reioyceth in his imagination thereat, but when he awaketh, he findeth no such cause: euen such is the ioy of the wicked; they do but laugh in their sleepe, and the deuill shall giue them such a greeting and good-morrow one day, as shall make it manifest. And therefore well saith *Salomon* of such, [f] *Euen in laughter the heart is sorrowfull, and the end of that mirth is heauinesse.* Now therefore, that mine is not this base-borne ioy, but of a nobler descent, but sound and good,

[f] Pro. 14. 13.

6 Notes of the true ioy.

good, I proue it thus: First, becauſe ſhee is an hand-maide to the right noble and renowned Lady, Faith: ſhee neuer goes alone, but is alwaies following her. For firſt, I beleeue through faith, that I am reconciled to God, and then heereupon I reioyce, being thus at peace with him: and for this cauſe it is called, [t] *the ioy of Faith.* Secondly, it iſſueth out of the right veyne and fountaine: it ſpringeth out of the bitter roote of godly ſorrow, and griefe of heart for ſinne; neither can any come to drinke of this water of life, this

[t] Phi. 1. 25.

this heauenly Ioy, till they haue first drunke of the water of *Marah*, bitter yet godly sorrow; as our Sauiour tells his Disciples, [u] *your sorrow shall be turned into ioy.* Thirdly, It is fastned vpon the right obiect: for I chiefly reioyce in heauenly and spirituall things, as in God himselfe; I can say with the Prophet, Hee is [x] *my exceeding ioy*, and [x] *Lord lift vp the light of thy countenance vpon me, hereby thou hast put gladnesse in my heart.* I reioyce also in the Word of God, *as one that findeth a great spoile*, yea *it is the very* [y] *ioy and reioycing of*

[u] Ioh. 16. 20.

[x] Psal. 43. 4. [x] Psal. 4 7

[y] Psal. 119 162 [y] Ier. 15. 16.

of my heart; yea then when it searcheth me euen to the quicke, herein I finde an honie-combe. I reioyce in the grace of God wrought in me, and others, as also in my owne and their [a]saluation; *I reioyce in the* [a] *hope of the glory of God*, in the comfortable vse [b] of the Sacraments, in Prayer, christian conference, in Psalmes, and spiritual songs, making melodie to the Lord. *I am glad when they say vnto me, let vs go into the house of the Lord.* I reioyce in the welfare of Sion: *yea, I can preferre Ierusalem aboue my chiefe ioy.* Fourthly, it is *the fruit of*

[a] Pſ. 51. 12
[a] Rom. 5. 2
[b] 2. Chro. 30. 21.
Pſa. 122. 1
Pſ. 137. 6.

the

c the spirit; not of the flesh, as carnal ioy is, which causeth men to reioyce onely or chiefly in their corne and their wine, their wealth and their honours, their pleasures and their profits; this nature affords vnto them. But I finde in me a supernaturall ioy, in things diuine and spirituall; which, corrupt nature can take no liking of, much lesse delight therein: therefore it hath beene wrought in mee by a power diuine, that is the fruit of Gods holy Spirit. Fifthly, whereas the ioy of the wicked is slight and short, a flash and away, no better

c Gal. 5 22

better then the chirping of birds in a sunne-shine day: mine is firme, and durable; not like summer fruit, which holds good but for a time, for the summer-season of prosperitie: but my ioy is lasting fruit, which still holds good; yea, euen in the hardest winter of greatest aduersity, I can *ioy in tribulations.* Sixthly, it is a victorious ioy: for, when as griefe like lead lies heauy on my heart, pressing it downe, then doth this ioy lift vp my heart in faith, together with my hands, eyes, and voyce vpward to the heauens, *aboue the mountaines*

Rom. 5. 3.

taines, from whence my helpe commeth; whereby appeares, it ouercommeth griefe, and getteth victorie ouer tentation: thus I haue that which is the very life of life, true ioy: for life without this, is hardly worthy the name of life. Pſal. 121. 1

Min. This pawne of heauen which the Lord hath put into your heart, I may not, nor cannot except against: therefore proceed into another ſigne of your ſaluation.

Con. Patience vnder the Croſſe may not be left out or forgotten, no more then it may be caſt off, or forgone;

forgone; well it deserues a roome among this good company of witnesses, all which giue in euidence, that heauen is mine. This is a sure signe of saluation, Saint *Iames* proues it when he saith, *Blessed is the man that endureth temptation, for when hee is tryed, hee shall receiue the crowne of life*: and that it is in mee; my conscience proues it; therefore I am blessed: but more blessed shall I bee when I receiue the crowne.

The thirteenth signe of saluation taken out of Iam. 1. 12.

Minister. Well may the crowne indeed be set vpon the head of patience, so noble, and so conquering

grace

grace: for, Christian * suffering is a noble kinde of conquering; and he that so suffereth, no lesse than conquereth. And if you haue also found this gemme in you, happie are you, prouided alwaies that it bee true patience: how proue you that?

*Nobile vincendi genus est patientia: vincit qui patitur.

Con. First, because I doe not onely finde out, but also finde fault with any inclination or disposition toward impatiencie: I checke and controule my selfe for it: when it begins to stirre, I beginne to stifle it before it gather strength, or get to head. Secondly, I doe not goe

5. Notes of true patience.

goe about to prescribe to God the measure of afflicting me; nor yet the manner, meanes, or time of helping, easing, and deliuering me: I can bee content with the grace of God in the forgiuenesse of my sin, and sanctification of his Spirit, though I want other things; and can receiue the loue of God with good contentment, though it came alone, or attended with the crosse. Thirdly, I more feare to do the euill of sinne, than to suffer the euill of punishment for sin, * for, to suffer affliction is not euill, but to commit sin is

*Malum pati malù non est: malù facere malum est.

is euill: and I can bee content ſtill to beare the puniſhment, ſo that the ſinne may be taken away; Oh, I would not for any thing that the rod of God ſhould be remoued, before the cure bee throughly wrought. Fourthly, my patience goes accompanied with a profiting vnder the correcting hand of God: for firſt it *brings forth* [c] *experience*, both of the care, and loue, and gracious dealing of God towards mee, as alſo of my owne eſtate and cariage toward him; and thus I come to haue better acquaintance with God,

[c] Rom. 5. 4.

G. and

and with my ſelfe: it alſo increaſeth my loue toward him, and makes me cleaue and cling faſter to him, as a childe doth to his parent, when he turneth away from it, and maketh as though he would goe away, and leaue it to the Wolfe: it ſtrengtheneth my faith, and cauſeth mee to relie more ſtedfaſtly on God, in diſtreſſes for time to come, and a dram of tried faith is better then a pound of vntried. Laſtly, it worketh in me reformation: I am not like wicked *Ahaz*, [f] who *in the time of his diſtreſſe, did yet treſpaſſe more and*

[f] 2 Chr. 28 22.

more

more against the Lord. For I can truely say with the holy Prophet, g *Before I was afflicted, I went astray: but now haue I kept thy Word* O God. Thus by patience I reforme my selfe; and thus *in patience I possesse* my soule: therefore it is true patience.

g Psa.119. 67.

Min. By what other certaine signe are you perswaded of your euerlasting salnation?

Con. They which haue receiued the *Earnest of the Spirit in* their *hearts*, are thereby *sealed vnto the day of redemption*: this haue I receiued, to wit, the infal-

1 The fourth signe of saluation taken out of 2. Cor. 1. 22. Eph. 4. 30. Ro. 8. 16, 17.

lible testimonie of Gods holy Spirit, which beareth witnesse with my spirit, that I am the childe of God, and so an heyre of glory: seeing
Tit. 1. 2. *God (who cannot lye)* tels me by his spirit, I shall be saued, I hold it (as I am bound) for a necessary, and a most vndoubted truth.

Min. Thousands of vngodly ones, haue a perswasion, that they shall bee saued, and none seeme more confident than they, & yet it is but presumption, and the illusion of the diuell in them; for they haue no more true right to saluation, then *dogges* to the chil-

dren

drens bread: yea, & though they sweare to it too (as, that they are ready enough to doe) yet you neede not credit them, vnlesse you will; and if you doe, it is but a lye: as if a woman that had a childe, should sweare shee was a maid; or one that had a Plague sore on him, should sweare that he were cleere; would you beleeue either of them, for all their facing of the matter? sure you would not: how know you then, that yours is the testimonie of Gods Spirit, and not presumption, which is nothing else but the lying spirit of Sa-

than in the mouthes and hearts of all his children?

5 Notes of the true testimonie of Gods spirit.

Con. First, I proue it by the birth of it: for it hath beene wrought and planted in me, *contrary to nature*, by the Word of God, heard, read, meditated vpon, and the like good meanes: whereas presumption, like a stinking weede, growes of it owne accord, out of the ranke soyle of Nature. Secondly, as *Iacob* may bee knowne by *Iacobs* voyce, from *Esau*: so may this be knowne by it voice; for it doth not barely tell mee, I shall be saued, but proues it to me, and perswades me by all

all these former signes which I haue alledged, and diuers others: whereas presumption doth only suggest that conceit vnto men, but proues it not; so that when they are asked, why they thinke, they shall be saued, they are not able to alleadge any sound sufficient reason for the same. Thirdly, the witnesse within mee speakes the same, that the Word of God doth without mee, both being the voice of the selfe-same spirit of God, which cannot contradict it selfe; but presumptuous presumption, speakes contrary to Gods

Word: for whereas the Scripture saith, [h] *Vnlesse a man be conuerted, he cannot enter into the kingdome of God:* and [i] *the vnrighteous shall not inherit the Kingdome of God:* and [k] *without holinesse, no man shall see the Lord:* and that the Lord will *take* [l] *vengeance on them that know him not, and obey not the Gospell of our Lord Iesus Christ:* yet presumption beares men in hand, they shall bee saued howsoeuer, and is ready to buzze into their eares, O alas good Sir, *pittie your selfe,* these things *shall not be vnto you.* Fourthly, Gods spirit, doth as well make

[h] Mat. 18. 3.

[i] 1 Cor. 6. 9

[k] Heb. 12. 14

[l] 2 Thes. 1. 8.

Mat. 22.

[m] make intercession for me, as witnesse to me, and therefore brings mee to God, making me pray earnestly, and feruently to him from a sense and feeling of my manifold sinnes, with groanings, which cannot be vttered: but presumption driues men further from God, neither worketh any such feruent prayer in them. Fifthly, Gods Spirit brings forth the fruits of the Spirit in mee, as loue, ioy, peace, long-suffering, gentlenesse, goodnesse, &c. *Gal.* 5. 22. whereas presumption, as it is of the flesh, so it yeelds the fruits

[m] Rom. 8. 27.

of the flesh, as adultery, fornication, vncleanesse, wantonnesse, hatred, variance, wrath, strife, enuyings, murders, drunkennesse, reuellings, and such like, *Gal.* 5. 19. and these are the common fruits of these dayes, which grow more commonly in townes and houses, then crabs do in woods, and hedg-rowes: They which bring forth such fruits as these, giue heede to the Witch that speakes within them; the spirit of Sathan, who tells them, they shall be saued as soone as the best, and they beleeue him: but I will heare what

what God the Lord will speake; for he will *speake peace vnto his people, and to his Saints:* Yea, O Lord, let me heare this thy voice within mee, speake lowder that I may heare thee better, *O say vnto my soule, I am thy saluation.* Psal. 85. 8.

Min. There may appeare as manifest a difference between the witnesse of Gods holy spirit, and the lying suggestion of the Diuell (to such as are not wilfully blinde) as is betweene light and darkenesse; truth and falshood: But lest I be burdensome to you, name one signe more of your saluation;

uation, and that ſhall ſuffice.

Con. It is no whit irkeſome to the men of this world to looke on their gold and ſiluer, their deedes and leaſes; nay they take a maruailous pleaſure and delight therein: why then ſhould it be burdenſome to the children of God, to view, and looke ouer the markes of their ſaluation, ſeeing theſe are much more precious then gold that periſheth? But for as much as you require but one ſigne more, I will endeauour to comprehend all vnder one: In ſumme then;

I

I perceiue that I am one of those, whom God hath faithfully promised in his Word to saue: for though a number of men, yea, the greatest number thinke to get heauen, though they haue neither scrip, nor scrole to shew for it: yet I haue both Gods Word and his Writing to shew; or rather his Word in Writing, that heauen belongs to me. Now the Scripture is a true Copie, & draught of the Booke of life, taken out of the Court of heauen by Gods own hand, so that there can be no error in it: Hereby I know that my name,

The fifteenth signe of saluation.

name is written in the book of life, becauſe I finde my ſelfe enrolled in Gods holy Scripture, among thoſe, to whom he hath promiſed eternall life.

Miniſt. Indeed if you be of that number, there is no doubt, but you ſhall be ſaued: [n] *for he abideth faithfull, hee cannot denie himſelfe*: but are you ſure, that you are ſuch a one?

[n] 2 Tim. 2. 13.

Con. Though all that I haue hitherto ſaid, and the ſignes which I haue produced, drawne out of Scripture; and grounded thereon, doe verifie the ſame, yet (if you will giue me leaue)

I will further proue it by other expreſſe Texts of Scripture (though the ſame for the moſt part in ſubſtance, with that I haue already ſaid) that as you haue ſeene my ſpeciall euidences, truly taken out of the grand copie, ſo now you may alſo ſee the grand copie it ſelfe: *in the volume of which booke I finde it written of me*, and that in ſundrie places, that, I ſhall be ſaued. Pſal 40.7.

Miniſter. This would I gladly ſee: proceed then to ſhew it.

Con. God in his Word hath promiſed, that ° *hee will be nigh vnto them, that are* ° Pſ. 34.18

are of a broken heart, & that hee will saue such as bee of a contrite spirit, hee himselfe hath vndertaken the cure of such. p *Hee healeth those that are broken in heart, and bindeth vp their wounds* (as it is in the Psalme) and a wonderfull cure indeed hee will work vpon them; euen then when all helpes do vtterly giue them ouer; hee, like the good Samaritane, will binde vp their wounds, and poure in the oyle of comfort, and wine of gladnesse; he will take them in his armes and bring them q *into his chambers*, he will take the care of them, and worke

p Psa. 147. 3.

q Can. 1. 4

worke the cure on them, for none can do it but he, none can cure throughly the heart-wound, and such as are sicke thereof, but onely God: Such a one am *I*; I am bruised, and broken in heart and spirit, and distressed in conscience, for my sinfulnesse and wretchednesse; hauing by my sinnes (O my sinnes) so many, great, and grieuous, deserued no lesse then the heauie wrath of God: *O wretched man that I am, who shall deliuer me* from sinne; that vnwelcome guest; nay, that deadly enemie? *I thanke my God through Christ*, for by him

Ro.7.24.

Ro.7.25.

him I haue deliuerance: Oh ſtill vouchſafe, deere God, to viſite me, thy poore patient; and though I be not worthy with the Centurion, that thou ſhouldeſt come vnder my Roofe, yet farre be it from me, to ſay as *Peter*, [r] *Lord depart from me, for I am a ſinfull man*, nay, rather therefore come to mee, for I haue the more neede of thee; *the whole neede not the Phyſition, but the ſicke*, as I am: thou lookeſt for ſuch a Patient, ſweet Ieſus, and I lacke ſuch a Phyſition as thou art; Oh be pleaſed to come home vnto me, poure forth ſome more

r Luk. 5. 8.

Mat. 9. 12

more of thy precious oyle into my wounded heart; Oh spread a plaister of thine owne heart bloud, and apply it to my soule, [r] *Stay me with thy flagons, and comfort me with thy apples, for I am sicke of loue*: my heart is wounded within me, but seeing thou hast promised, I know thou wilt performe it; that thou wilt cure me, that thou wilt saue me being thus perplexed in my soule for my sinnes.

[r] Cant. 2.

Minister. How else can you proue your selfe to bee such a one as God hath promised to saue?

Con. He hath promised to

t Reu. 21. 6.

to t *giue to him that is a-thirſt, of the Fountaine of the water of life freely*, that is, hee which earneſtly deſires the fauour of God, through Chriſt righteouſneſſe, to the inheriting of eternall life, ſhall bee aſſured thereof, to the allaying of the ſcalding heat of his boyling conſcience, and to the endleſſe comfort and ſaluation of his ſoule: thus I doe thirſt, I doe no leſſe truely then earneſtly deſire ſaluation. Firſt, in the right place, preferring it before all things in the world. Secondly, to the right end, that I might bee wholly freed

3 Notes of the true deſire of ſaluation.

freed from sinne, and perfectly glorifie God in Heauen. And thirdly, in the right manner, as well desiring the meanes that leade thereto, as the end whereto they leade. Hereupon it is, that the more grace I receiue, the more I hunger after, and that I haue alwayes such a spirituall drought and vnsatiable thirst after Christs most precious bloud and perfect righteousnesse, that my sinfull soule may bee clothed with this fine white garment and gorgious attire; and oh how I long after the fauour of God: and like as the

the Disciples said vnto our Sauiour (when hee told them of the bread of Heauen;) [u] *Lord, euermore giue vs this bread*: so I, hauing tasted the sweetnesse of Gods fauour, cannot choose but pray, Lord, giue me euermore to enioy this thy fauour: yea *Euen as the Hart panteth after the water brookes; so panteth my soule after thee, O God, my soule thirsteth for God, for the liuing God, like to the thirsty Land.* Well, yet his Word is good, * *hee satisfieth the longing soule, and filleth the hungrie soule with goodnesse, and this is my comfort.*

[u] Ioh. 6. 34

Psl. 42. 1. 2

*Psl. 107. 9

Min. Whom

Min. Whom elſe hath God promiſed to ſaue?

Con. [x] *Bleſſed* (ſaith our Sauiour) *are the poore in ſpirit, for theirs is the Kingdome of heauen*: and *Bleſſed are they that mourne, for they ſhall be comforted*: Theſe poore ones, and theſe mourners are they which are humble and lowly in ſpirit, ſeeing and feeling their ſpirituall wants and pouerty, their ſinnes and miſerie, beeing heartily ſorry for, and bewailing the ſame; and ſo deſpairing as touching any goodneſſe of their owne, betake themſelues wholly to the mercie

[x] Mat. 5 3. 1.

Verſ. 4.

mercie of God in Christ: which mercy of God is like the [y] beautifull gate of the Temple, whereat poore Creeples lye, yea lazers, a multitude of impotent folke, blinde, halt, withered, spirituall beggers, wofull creatures, poore sinners; humble, craving an almes at the hand of so pitifull a God. And well doth Gods mercy deserue to be called the beautifull gate of heauen, for hereby onely doe penitent sinners enter into the presence of God, *to behold the beautie of the Lord*, and to enioy his blessed vision for euer

[y] Act. 3. 2.

euer in heauen. Thus doth a poore creature, lye dayly at Gods beautifull gate knocking, crauing, crying, [z] *Haue mercy vpon me, O God, haue mercy vpon me, according to the multitude of thy compassions put away my iniquities, incline thine eare, O Lord, and heare me, for I am poore and needy; O bow downe thine eare and heare, open thine eyes and see, for my heart is smitten and withered like grasse, and I am in great misery,* [a] *O turne thy face vnto mee, and haue mercy vpon me, for I am desolate and afflicted, looke vpon my affliction, and my*

[z] Psal. 57. 1.
Psal. 51. 1.
Psal. 86. 1.
Dan. 9. 18
Psa. 102. 4
[a] Psal. 25. 16 & 18.

Psal.41.4. *paine, and forgiue all my sinne: O turne vnto me, and haue mercy vpon mee, heale my soule, for I haue sinned against thee,* b *O Lord heare, O Lord forgiue, O Lord hearken and doe, deferre not for thine owne sake, O my God.*

b Dan.9. 19.

Thus am I poore in spirit, and thus doe I mourne, and therefore the promise of blessednesse belongs to me, and I haue as good right vnto it as any poore sinner whatsoeuer, for the poorer the sinner is in spirit, and the greater begger hee is, the better right he hath heereunto; so then, I am blessed (according to Christs

Christs owne wordes) because I shall be blessed.

Min. Whom else hath God said he will saue?

Con. [a] *Whosoeuer shall call vpon the Name of the Lord, shall be saued*, as witnesseth the Apostle: that is, whosoeuer not only in outward miseries, but also and that especially in spirituall distresses, shall pray vntò the Lord in faith, both as concerning his power, and will to helpe, and shall heartily in truth and sincerity call vpon God, for the gifts of his holy spirit, more firmely to beleeue, soundly to repent, zealously to practise,

[a] Rom. 10. 13.

patiently to suffer, constantly to perseuere, such a one shall certainely bee saued: for thus he takes Sanctuary in this strong Tower called, *the Name of God*, which is farre enough out of the reach of Sathans gun-shot: and well may we call it sure-hope, or sure-defence; for though a man bee pursued with fiercer and more furious rage of Sathan, then euer any man-slayer was, by the auenger of bloud to the Citie of refuge, yet if he can but get shelter vnder the Name of God by hartie inuocating and calling thereupon, then safe enough,

Ro.8.10.

enough, for the Name of the Lord is a [d] *strong tower, the righteous runneth into it, and is safe*: and the truth is, when euer a poore sinner being forceably assaulted by Sathan, and very hard put to, finding in himselfe no power to withstand, shal vnfainedly crie to the Lord for aide; he shall be preserued: yea & yet more, whosoeuer fearing that he hath not faith, nor any sauing grace, that he is not in the fauour of God; nor his sinnes pardoned, and that his soule shall not be saued, if he can but finde a heart to pray vnto the Lord for

[d] Pro. 18. 10.

these things with an honest and vpright minde; as sure as the Lord is true, he shall be saued, and that by vertue of this promise of God; Ro.10.13. *Whosoeuer shall call vpon his Name, shall bee saued*; for thus hee flyeth vnto this strong Tower, where hee shall bee preserued safe a while, and after shall be remooued by the guard of good Angels to the Palace of None such in the Kingdome of Heauen, which is a priueledged place; where sinne, Sathan, the flesh, and the world, haue nothing to doe, and therefore he shall not bee there molested by any

any of thē in the leaſt meaſure. Now I am one of them that do thus call vpon the name of the Lord, and that daily, when I feele my ſelfe oppreſſed by ſinne and Sathan, and can finde very ſmall, or (to my thinking ſometimes) no grace at all in me, yet then can heartily pray vnto the Lord, for his helpe and ſauing grace, that I may be ſaued, therefore I ſhall be ſaued.

Miniſt. To whom elſe hath God promiſed ſaluation in his word?

Con. Chriſt hath promiſed; that [c] *hee which ouercommeth, ſhall ſit with him*

[c] Reu. 3. 21.

him in his Throne, that is, hee that holds out to the end, continually resisting and fighting against his spirituall enemies, the World, the Flesh, and the Diuell, shall haue (though not equall glorie) yet fellowship with Christ in glory euerlasting: thus doe I daily fight that I may ouercome: First, I account my selfe a spirituall souldier, bound and sworne to my Captaine the Lord Iesus, of whom I haue also taken presse-money, the Sacrament of Baptisme, and weare his colours, the professiion of Christianitie, and know

know there is martiall Law, eternall death for me, if I ſhould flye from my Captaine.

Secondly, I take notice of the manifold traines, and plots of my forreigne enemies, the world and the Diuell, and the treaſons and treacheries of my domeſticke foes, the fleſh that Rebell, my headſtrong paſſions and vnruly luſts, thoſe traytors: I ſee and obſerue, how they euery where lay ſnares for mee, *and ſpread nettes in my pathway, and ſet grins for me, purpoſing to cauſe my ſteps to ſlide*, and to ouerthrow my Pſa. 140. 5

ſoule, theſe do I ſee; where-as men of the world ſee no ſuch ſnares laid in their wayes by their ſpirituall enemies, for the intrapping of their ſoules, and the murthering thereof; for aske them, and they cannot tell you of any, but are like *Sampſon*, [f] their enemies are vpon them, and they faſt a-ſleepe in carnall ſecuritie, and ſo the Diuell preuailes againſt them, puts out their eyes, and leades them captiues at his pleaſure, hee makes a mocke of them, and makes ſport with them, but at length hee falls from ieſting and brings them to de-

[f] Iudg. 16. 20. 21.

deſtruction in good earneſt. Thirdly, whereas theſe my enemies doe continually beſiege me, ſeeking to inuade me, I therefore keepe daily watch and ward, fortifying in this my little Kingdome, the Citie of my Soule, and Caſtle of my heart, I haue a ſpeciall care to looke well to the Gates and Cinque-ports, my outward ſenſes, whereby oftentimes diuers traiterous thoughts and rebellious luſts, are readie to ſteale in, which cauſe very often much mutiny, in the ſoules Common-wealth, for if I ſhould graunt liberty for ſinne

ſinne to breake in, the diuell would enter too with his great Armado of his helliſh ſpirits, and would take poſſeſſion, placing his deputies in ſtrongeſt holds, as the ſpirit of blindneſſe in the vnderſtanding; of error in the iudgement, of lying and ſlumber in the conſcience, of deadneſſe and hardneſſe in the heart, and ſo in the reſt: Thus with his Legions would hee ouer-runne me, and ſoone make me deſolate. Fourthly, I reſolue when I am in the conflict, with the allurements of the world, the inticements of ſinne, the tempta-

temptations of Sathan, *rather to die, then to yeeld to any of them, I purpose neuer to giue ouer fighting, as long as I haue any breath within mee: not doubting but I shall at length haue perfect victorie, onely through the might of the Almightie God, who strengtheneth mee. *Fight thou O God, against them that fight against me, and stand vp for my helpe, through thee I shall doe valiantly, for thou shalt tread downe my enemies, and bruise Sathan vnder my feet.* Pſ.35.1.2.

*Imperatorem oportet mori stantem. said Vespatian; so, christianũ militantẽ, may we say.

Minist. Who else shall be

bee saued according to the tenure of the records of holy writ?

[c] 2 Tim. 2. 21. *Con.* Such as are [c] *purged* from the pollutions of prophane ones, and are *sanctified*, are *vessels vnto honour*: that is, they which are made partakers of true grace; and so haue the Image of God renewed in them, [b] *which consisteth in Holinesse, and true Righteousnesse*, shall be heyres of glorie, these are they which are called Saints: Yea, the Lord himselfe, that high and mighty Potentate, is their God-father, for hee hath giuen them this name,

[b] Eph. 4. 24

name, what mortall man then dares bee so bold, as to nickname them with tearmes of reproch; or to find fault with this name of Saints, which their heauenly God-father hath giuen vnto them?

Min. Me thinkes none should dare once to miscall these, or to denie them their names, saying, wee cannot bee Saints heere, but let them goe: What is true sanctifying grace?

Con. A new created qualitie of holinesse, throughout the whole man, *in spirit, soule, and body*, that is, in minde, will, and all our bodily

1 1 Thes. 5. 23.

bodily members; yea in all the powers of the ſoule, and parts of the body, wrought in vs by Gods ſpirit, for the honouring of him.

Min. Haue you this new qualitie of holineſſe in you?

Con. I dare not denie but God of his mercy, hath begun this worke of grace in ſome weake meaſure in mee: for how could I poſſibly bee thankfull to the Lord, for ſuch an ineſtimable gift, if I ſhould not take notice of it, and acknowledge it; eſpecially conſidering that the very leaſt meaſure of ſauing grace that can be, is farre more

more worth, than I can expresse, or praise God for enough, so long as I liue. denie it therefore I dare not, (though it bee very small) least I should be vnthankefull to the Lord, for so great a mercie, as the least seede of grace is: but this I dare do, to pray to him for more: yea, and I beseech him to make mee *rich in all grace,* [k] *filled with the fruits of righteousnesse vnto his glory and praise*; for hee alone is [l] *able to build me vp further, and to giue* mee *an inheritance among all them which are sanctified.*

[k] Phil. 1. 11.

[l] Act 20. 32.

Minist. It appeares by all

all these signes which you haue produced, that your assurance is not that common counterfeit ware which goes for currant among a number of men, a vaine fleeting conceit in the braine, but that you are truely assured of your saluation: I must confesse, I can no way mislike these your euidences, hauing thus examined them, nor (I thinke) a whole councell of Diuines, if they should sit to determine thereon. I cannot see, how any can picke a hole, or finde a flaw herein: and I iudge, that you haue as good

good a title to Heauen, by these your Scripture euidences, as the best landed man in the world hath, or can haue, to his best freehold, by his parchment euidences: But I pray you; now tell me further, are you not sometimes troubled with feare, and doubting of your saluation, for all this?

Con. Oh alas; good sir I must needs confesse that I am, and that not a little to my griefe. I am none of those confident fooles, which neuer doubted in all their liues, whereby they giue euidēce against themselues, that they neuer yet beleeued. *Min.*

To striue against doubting: diuers reasons.

Min. But how then; do you not striue against doubting, as being a very euill and pernicious thing?

Con. Yes, that I doe: for to yeeld vnto that, were to entertaine Sathan for my Counceller, who is my greatest aduersarie, and to take him for my Chirurgion, to heale my wounded heart, who is my deadliest enemie: no, Sathan shall not be my Chirurgion; for in stead of healing the wounds of my heart, he will make himselfe more worke, hee will make more sores, then he heales: and those which hee seemes to heale, he

hee doth but skin ouer, with the ſtinking ſalue of falſhood: and the wounds which are, hee will make deeper and more incurable, let all good people take heede of this murdering Chirurgion. I haue experience enough of him, and therefore though hee doe impudently obtrude his ſalue vnto me, yet I caſt it away from mee; that is, I ſtriue againſt doubting, with al my might and power; as one would worke againſt the pangs of death, to retaine life and breath: and I am bound in conſcience ſo to doe, becauſe I know.

know, for as much as I haue the true signes of saluation in mee) doubting proceeds from the malice of Sathan, who meanes me no good, and from vnbeleefe of heart in mee, and is much preiudiciall to my soules comfort, it is also greatly dishonourable to God, for as a man hurts himself most by presuming, so he offers God the greatest wrong, by doubting, indeed a double wrong: First, he offends his iustice by sinning; then he wrongs his mercie; by doubting of forgiuenes; yea, a triple wrong: for it is to call his truth

truth also into question, and to make him a liar: for, [l] *He that beleeueth not God, hath made him a lyer, because hee beleeueth not the record, that he gaue of his Sonne*, as saith Saint *Iohn*, and doubting [m] is not beleeuing: It is also great disobedience to God, for hee commands to beleeue, [n] *This is his commandement, that wee beleeue in the name of his Sonne Iesus Christ*, in regard of these infinite iniuries offered to God heereby, it must needs be much displeasing to him, and if I were cleere of all other sinnes in the world, yet I should deserue con-

[l] 1 Ioh 5. 10.

[m] Ro 4.20

[n] 1 Ioh.3. 23.

condemnation, for this very sinne. If I did not beleeue: Therefore it stands mee highly vpon, to withstand doubting, in all these respects, and not to listen to those secret questions, which Sathan propounds inwardly vnto mee by way of doubts, least by consulting therewith, I should be ensnared, as *Eue* was: for first he did but propound a question to her, wherein one would thinke there were no harme, ° *Hath God said, Yee shall not eate of euery Tree of the Garden:* But while shee began to think of this question, he wound further into her,

° Gen. 3. 1.

her, and made her doubt of the truth thereof, and at length grew so strong, as that he perswaded her, she might eate thereof, and that it would be greatly for her good, and aduancement, this his old pollicie hee hath not forgotten, but vseth at this day, and therefore first propounds secret questions inwardly to the mindes of Gods children; such questions, as seeme, in shew, not hurtfull, but profitable, that we may know our estate better, as whether the promises belong to vs? whether God will keepe his promise with vs seeing wee

breake our promiſe and couenãt toward him? whether we haue faith? whether grace were euer ſoundly wrought in vs? as (though wee haue had experience thereof formerly) whether we doe not preſume? whether God will ſaue ſuch vnworthy ones as we are? &c. which when we begin to thinke vpon, hee drawes vs to doubting of the truth thereof; and at laſt gets head, and growes ſo ſtrong, as that we are ready to be perſwaded by him that it is as he ſuggeſts. Thus wee often make our ſelues worke, and puzzle our ſelues very much, by con-

Not to liſten to Sathan by doubting.

consulting with Sathan: for the greatest aduantage we haue against sinne and temptation, is at the first; then it is weakest: but by, Demurre, it still growes stronger, and gets ground of vs, and windes further into vs, by insinuation. Therefore it is wisedome, to watch our time & take our aduantage; to refuse disputation, when hee first propounds his question: for hee is too subtle a sophister for vs to dispute with. This therefore we must do; we must hold the conclusion in despite of all Sathans premisses: and this indeed will

weary him much sooner then the Popish Round, *I beleeue as the Church beleeueth, and the Church beleeueth, as I beleeue*: For he is as wearie of this, as he is afraide of holy water, and all one. My resolution therefore is this, alwayes to hold the conclusion; and hauing once found in mee some sure marke of saluation, neuer after to giue any entertainement to doubting; but so soone as euer it creepes into mee, presently to exclude it as the messenger of Sathan; not once demurre, or pause vpon it: for the lesse, the better, and more

more safe it will bee for me, O'h, that I could so do, according as I doe resolue: O Lord, enable mee that I may so doe.

Minist. Indeede, the way to haue any ability hereunto, is to aske it of the Lord, *who giueth to all men liberally, and vpbraideth not:* But acquaint mee (if you thinke good) more particularly, with some of those things, which most, and oftenest trouble the minde. [p] Iam. 1.5

Con. To keepe Sathans counsell, is not, nor cannot be good: therfore I will freely acquaint you with some of those his policies, where-

of I haue experience in my selfe. And first to begin at the very root of all, namely, my election to saluation. Sometimes I beginne to doubt hereof, and to thinke that I am not one of the number of Gods elect; and that hee hath not decreed before the world was, to saue mee after the world shall be at an end.

Doubting of your election, answered.

Min. that Sathan hath beene heere, you may see by his footings. And as king *Dauid* said to the subtle woman of *Tekath*, ¶ *Is not the hand of Ioab with thee in all this*: So say I to you, hath not the subtle serpent had

¶ 2. Sam. 14. 19.

had a hand with you in this? That he hath, may appeare: for, he hath left, as it were, the print of his foule fingers behinde; and you perceiue the clawes of this roaring Lyon, where hee hath beene scraping in the heart, to rake out of it, that assurance of your saluation, euen by the very roote, if possible it might be. But tell me: how do you to foile this temptation?

Con. First, I see vpon better thoughts, that there is no reason, why I should lay blockes in my way: for, Sathan will lay enow to bring me to eternall ruine, if hee

can. And therefore, for me to doubt of that whereof I haue no warrant to doubt, is againſt al reaſon. Secondly, I ſee it is an ouer-curious pride, for me to goe about to prie into the ſecret and hidden counſell of God, any otherwiſe then as hee hath reuealed the ſame vnto me: for, *ſecret things belong to God, but things reuealed to vs.* Therefore, thirdly, I learne by the Word, (which is his reuealed will) that to bee truely called and conuerted [r] is a certaine declaration, that one is elected and predeſtinated to eternall life: for, thus

Deut. 29. 29.

[r] Ro. 8. 30.

thus *the secret of the Lord is reuealed to them that feare him.* Therefore, finding my selfe conuerted, I thus rest quiet in my minde. Ps. 25. 14.

Min. That the Diuell will lie shamefully, you see euidently; as, to tell you that you are not elected, when it is more then he can tell, or all the men in the world beside. Nay, you can tell him that it is a lie, for as much as you are conuerted: and seeing you haue thus taken him in this lie, me thinkes you should neuer beleeue him more, whatsoeuer he saies. For, as this is not the first lie that

he hath told, so it will not be the last, I warrant you. But tell mee: how else doth he assault you?

Con. It is my great fault, I must needs confesse, to giue so much credence to his lies, as I haue done: and that I haue smarted for thorowly, ere now. But to proceed further, he doth assault me, by setting before me my many wants and weakenesses. For I finde in me, such a poore & weake measure of grace, that at times I make question, whether there be any true grace at all in me: I haue not such a feeling of faith: as I desire, nor of that

Doubting because of the wants & weakenesse of grace, answered.

ioy

ioy which at other times I haue felt, especially at my first conuersion: I am also affraide, that I grieue not enough for my sins; sure I am, not so much as I would: which makes mee doubt, whether these graces be in me at all & whether I were euer truely conuerted.

Min. How do you ouercome this Diuell, when hee thus grapples with you?

Con. Thus I encounter him: I remember what I haue learned; that they which see, and heartily bewaile in themselues the want of grace, cannot possibly be without true grace: and

and the Lord respecteth not so much the quantitie of grace, as the siuality thereof; not how much, but whether it be of the right kinde: so that if it be truely in me, though but as a graine of mustard-seede, it is accepted with him. And as for feeling, it is no sure rule to try my estate by: and faith without feeling is stronger and more precious, then faith with feeling. It was not so much [f] for *Thomas* to beleeue when he saw and felt, as if he had done neither. It is nothing for a childe, being dandled in the lap, to thinke his father loues him:

[f] Ioh. 20. 29.

but

but when his father frowns and lowers vpon him, then to bee perſwaded of his loue, is ſomething indeed. And I ſtand bound in conſcience, as well to beleeue when I want feeling, as when I haue it: for, Gods Commandement of beleeuing, is not confined to the condition of reaſon, experience, and feeling: nay, he is the beſt Scholer in Gods Schoole, that reaſons leaſt vpon theſe grounds, and aſſents moſt. I muſt not therefore beleeue, according to my feeling of comfort; but muſt beleeue better; that I may feele more comfort.

And

And as for my ioy, I call to minde the comfortable experience that I haue had at times heretofore of my conuersion, and the liuely feeling of grace working in me, and that sweete consolation, which I haue had in the assurance of the fauour of God, in former times. Heereby I relieue my selfe, and gather, that true grace is in me, though at the present it doth not so cleerely manifest it selfe; for ioy is more perceiued of some at their first conuersion than euer after; but it is because of the newnesse, strangenes and suddennesse of it, which makes

[1] Psal. 77. 6.

Psa. 143. 5

makes a deeper impreſſion, and cauſeth greater admiration: for, it may bee more after: like as one, that is brought out of ſome deepe and darke dungeon, (wherein he hath beene encloſed all his life before) into the ſun-ſhine, more ioyes in it at his firſt comming forth, then after, when he hath beene daily wonted to it, and yet may enioy more cleare and lightſome dayes by farre, than at the firſt, and may enioy alſo more conſtant and continuall comfort thereby; and like as a begger, that is aduanced to ſome very great and

vn-

vnexpected honor, ioyes more at the first therein, than afterward, and yet his dignities and reuenues may daily increase and grow farre greater than at the first; and like as the Church at their first returne out of Captiuity, had their[u] *mouth filled with laughter, and their tongue with singing*, and yet inioyed more good and comfortable dayes after in the peaceable seruice & worship of God, then at their first retume. As touching my griefe for sinne, though it makes mee hang downe my head to see the largeneſſe of *Dauids* heart

[u] Ps. 126. 2

heart this way, and the straightnesse of mine (for he[x] *made his bed to swimme, and watered his couch with his teares*, and I can hardly shed one teare for my sins) yet in that I am afraid, that I doe not grieue enough, yea, and therefore grieue because I can grieue no more, it is hereby euident that I would faine grieue more; which the Lord accepts of: *for if there be first a willing minde, it is accepted according to that a man hath, and not according to that hee hath not*: and secondly, though in the intention of my affection, my sorrow

[x] Psal. 6. 6.

[y] 2 Cor. 8 12.

Per. Caſ. Con.

ſorrow for ſinne ſeemes little, and leſſe then my ſorrow for wordly loſſes, yet in the eſtimation of my minde it is greater; becauſe I grieue for my ſinne, as the greateſt euill of all, and ſo in truth of iudgement do account it; and grieue for the loſſe of Gods fauour, as for the loſſe of the moſt precious and excellent thing of all: and thus I ſee that my weakeneſſe in grace, is no iuſt cauſe to make me think that I haue no grace, no, not in the leaſt meaſure.

Min. I pray you proceed further, to ſhew Sathans cunning in ſeeking to vnſet-

tle

le and subuert you.

Con. The multitude, and greatnesse of my sinnes (which Sathan sets before me) do now and then much dismay and affright me, and make me almost faint. I can say with the Prophet *Dauid*; [z] *Innumerable euills haue compassed mee about, mine iniquities haue taken hold vpon mee, so that I am not able to looke vp, they are more then the haires of my head, therefore my heart faileth mee.* And besides outward sinnes, I am inwardly much oppressed, with hardnesse of heart, coldnesse of good affection, dulnesse of spirit,

[z] Ps. 40. 12.

Doubting becaufe of the multitude and greatnes of sin, answered.

ſpirit, barrenneſſe of good thoughts, motions and deſires, with manifold foule corruptions. I perceiue alſo ſundry imperfections in my prayers, and in the beſt duties; ſo that when I looke backe on the ſeruice, which I performe to God, I finde it ſuch ſimple, patched and broken ſeruice, that I feare, leaſt he ſhould account it as ſinne vnto mee, and that it ſhould bee as abomination to him, and that hee ſhould abhorre both me and it.

Min. How do you beate backe this temptation?

Con. For, for my ſinnes, I learne, and beleeue that God

God is able to forgiue my greateſt ſins, as well, as the leſt; yea all, though bloudie ſinnes, [a] *as red as ſcarlet*, and though they bee innumerable; for his mercy far paſſeth my ſinnes, yea, the ſinnes of the whole world. *Great is the Hell of my ſinnes* (ſaith one) *But greater is the depth of thy mercies, O Lord.* This bottomeleſſe deepe is not like [b] thoſe pooles about *Ieruſalem*, which might be dried vp with the tramplings of horſe and horſemen; but ſuch as all the ſinnes of a thouſand worlds cannot drie vp. I remember a ſpeech of an ancient Father

[a] Eſa. 1. 18.

[b] 2 King 19. 24.

Auguſtine.

Father to this purpose; who (vpon those words of *Cain*, *My sinnes are greater then can be forgiuen*) saith, *Thou lyest Cain, the mercies of God are greater than the sinnes of all the world*; and no maruel: for, the mercie of God hath all dimensions. It is so deepe, that it brought vp *Dauids* soule from the nethermost hell: it is so high, that [c] it *reacheth to the heauens*: it is of such admirable length and breadth that it [d] *remoueth our sinnes as farre from vs, as the East is from the West.* And the cause, why the sinnes of all the world are not pardoned,

Gen. 4. 13.

[c] Psal. 36. 5.

[d] Psal. 103. 12.

ned, is not becauſe Gods mercy cannot pardō them; but becauſe they cannot repent, that they might bee pardoned. So then, I make no doubt, but that God of his mercy is able to forgiue my ſinnes, bee they what they will be; yea, and further, vpon my vnfained repentance hee will forgiue: for we cannot be ſo ſinfull, as he will be mercifull, if for our ſinnes wee bee heartily ſorrowfull. For this he hath promiſed; and by this his promiſe is become indebted to vs, whereas we onely by our ſinnes, were debtors to him, ſo that now hee is not

not onely a mercifull creditor to vs, content to releaſe the debts of our ſinnes; but alſo by his promiſe become our debtor, vpon our repentance to giue vs a pardon, and vpon our pardon, to giue vs heauen? O vnſpeakeable mercy! Well, ſure I am, hee is a true debtor, and will pay what hee hath vndertaken; therefore I am perſwaded, he will forgiue my ſinnes: for ſeeing when hee knew all the ſins, that euer I ſhould commit, he would notwithſtanding in loue, ſend his Sonne to be my Sauiour; whereas he hath now by his death made

made full satisfaction for them, shall I thinke the Lord will sticke at the pardon of them? Now as concerning the hardnesse of my heart, I see I needе the lesse to feare it, in regard I haue a sight, & sense thereof, and vnfainedly bewaile the same. For like as it is with a greene wound, if it bleede well, when it is made, there is the lesse feare of rankling, and more good hope of curing; so, for as much as I feele my heart bleede, in bewailing the hardnesse of it, I see there is the lesse danger of festering inwardly to the destruction

of my soule. For my weakenesse in the Seruice of God, though Sathan would heereby take occasion to keepe me from the Word, Prayer, and Sacraments, (perswading me, that I doe but take the name of God in vaine, and prophane his worship, and increase my owne condemnation) yet I am resolued to try maistries with him, and not to neglect Gods Seruice, and these holy exercises at any hand; for if he could once get me at this bay, he would triumph indeed: and I further consider to my comfort, that God measureth the

he obedience yeelded to him, rather by the * desire, and will to obey, than by the large and exact performance thereof. Though therefore I doe not all the good I would, yet seeing in loue, I desire to doe it; and though I be not wholly rid of all the euil I hate, yet seeing in hatred thereof, I desire to be rid of it, God will accept of that which I doe, and will impute vnto mee, that which I desire.

* Deus magis delectatur affectu quam effectu.

Min. What is it else, that doth disquiet your minde, and interrupt your peace?

Con. Sometimes I feare that all the grace which I

Doubting proceeding from feare of hypocrisie answered.

haue conceiued to bee in me, and all that I do at any time in the seruice and worship of God, and the holinesse which I make shew of, is but all in Hypocrisie; which my conceit growes the stronger on me, because I see sometimes some who haue beene accounted very rare Christians, farre excelling me, in knowledge, seeming zeale, forwardnesse, and other gifts, and yet haue fearefully fallen away from the grace of God, and so fowly discouered themselues, that it hath appeared euidently, they neuer had the soundnesse of grace in them. *Min.* This

Min. This is a slie temptation indeed, for thus the Diuell *transformes himselfe into an Angell of light*, as though he loued sincerity, and would haue men sincere; whereas he hates nothing more; and therefore while he thus goes about to condemne you of Hypocrisie, hee shewes himselfe a damned Hypocrite: but how deale you with this subtile suggestion?

Con. First, I see I haue no warrant to take so neere to heart, the fearefull examples of backsliding Hypocrites, as to question mine owne estate therefore: for

though some earthy comets, and muddie meteors are drawne aloft sometimes, & make a greater blaze thā the true Starres of light; but after a short time vanish away; yet the true Starres must not therefore, nor will not leaue their place, or shining: & though the Wolues sometimes go in sheepes clothing, * yet must not the sheepe therefore forgoe their clothing, and thinke themselues to bee Wolues. Secondly, I consider, that to see, feare, and shunne Hypocrisie, is to be sincere. Whiles then I feare it, I haue the lesser cause

*Non debet ouis pellam suam deponere, quod lupi aliquā do se ea cōtegāt Aug.

cause to feare the danger of it, and am the further from it. Thirdly, I desire rather to be good, than to seeme to be so; and to doe good rather than to seeme to doe it: therefore I am not an Hypocrite; for he desires the contrary, hee lookes chiefly to the outside, I to the inside, to my heart, I haue an eye to that to keepe it in good temper, especially in two respects, First, supple, and soluble, that is, alwayes humble, (for else I cannot belong in spirituall health) and secondly, alwayes hungry, keeping in my heart an appetite vnto

The good temper of the heart.

Christ by faith, and vnto all good things in loue there of: and for the maintaining of my heart in this good temper, I vse a daily good diet of the soule, namely, watchfulnesse, Meditation, prayer, reading, conference, &c. I am chiefly desirous and carefull to know how my estate indeed stands before God, and therfore take paines to examine my selfe soundly, and throughly, and am very willing to be tryed by others; this working thorow-stitch, the Hypocrite cannot brook. Fourthly, the Hypocrite doth not

p Mat. 6.6 vse to go to God in [d] secret by

by prayer, (when he thinkes none knowes, sees, or heares him) and that in conscience being acquainted with the distresse of his owne soule, and priuie to his owne corruptions, to bewaile them to God, and to cry for grace; but this I doe: neither yet would I haue once mentioned this my practise vnto you, (for feare of vaine-glory) but that I now stand vpon my triall, and must in this case produce all the witnesses I can. Fifthly, I finde in my selfe, that I should be full sorie, that all should be but in hypocrisie in me: O, I would not for

all the world it ſhould bee ſo: yea, I deſire from my very heart, that it may be in ſinceritie; hereby I am perſwaded, that it is not in hypocriſie, but in ſincerity.

Min. You ſay well: how elſe do you withſtand this temptation?

Con. I may perceiue in my greateſt feare and doubting, that ſome of the ſignes of ſaluation are in me in truth: as firſt, hatred of ſin, for though there were no hell (as I haue ſaid before) I would not commit thoſe ſinnes which ſome doe (though nature corrupt do reliſh them very well) my ſoule

soule goes against them. Secondly, I make conscience of lesser sins, (which the world count no sins) as well as of those great and grosse sinnes, which stare vs in the face: and though some would shrinke vp sin into a narrow scantling, and faine would bring it to this, that none do euill but they which are in Goales, yet I haue learned otherwise to iudge of sin, to [c] *abstaine from all appearance of euill*: holding it a point of wisedome, to looke to sinne in time, least it fester, and eate in, and infect more, and at length breake forth into a run-

[c] 1 Thes. 5 22.

a running fore. Thirdly, I loue the godly in sincerity, not for feare of hell, (that cannot make mee loue them) nor for any sinister respects, but because they are godly. Fourthly, when I go to the Word preached, Sacraments, Prayers, and all other holy exercises of Religion, I heartily desire to vse them, not for forme or custome, (as the manner of most is) but with profit, and therefore lift vp my heart to the Lord, craving his blessing in the vse thereof for the edifying of me in grace, and for the ripping vp of my corrupt heart: an

Hypo-

Hypocrite doth not thus: Fifthly, though the Lord should condemne mee, (which he neuer will) and throw me into hell (which in regard of his faithfull promise he neither will, nor can;) yet I finde my heart so affected, that sure I should neuer blaspheme his holy name with the Diuels and damned spirits, but euen out of the bottome of the lowest pit should I praise him, yea, out of the very [f] *bellie of hell* (as the Prophet *Ionah* speaketh) should I pray vnto him: so that I see, I loue the honour of God, neither for feare nor

[f] Iona. 2. 2.

nor fauour, but in sincerity; whereby I also gather, and conclude that I am sincere and not an hypocrite.

Minist. Be there yet any more euill spirits of Sathan, sent of him to vexe you, that put you in feare and would make you beleeue lies?

Con. Sir, it is not for nothing that their name is *Legion, for they are many*: there is another which doth not seldome molest mee; for when I cannot denie (vpon a right tryall taken of my selfe) but that the grace of God, is in some measure begunne in me, yet then

then ſometimes ſteps in a ſhameleſſe meſſenger of Sathan, much like his Maſter, that hath forſworne all ſhame and truth, thinking to out-face me, and beare mee downe by maine ſtrength, he will needs face me downe that I ſhall not continue in grace; the way to heauen ſo ſtraight and difficult, my skill ſo little, my weakeneſſe ſo great, my enemies ſo many, mighty, craftie, reſolute, and malicious, that it is not poſſible for mee to hold out to the end, that I might be ſaued.

Doubting of perſeuerance anſwered.

Min. Dare you looke this Goliah in the face, or enter

enter combat with him?

Con. Yes, that I dare, and do, and will do all my daies, because he blasphemeth the liuing God, as though he could lye, or did repent; but

Psal. 44.6 *I doe not trust in my owne bow, neither can my sword saue me:* I doe not betake myself to my own strength, good minde, and meaning, free-will, &c. (as blinde Papists and others doe) for these are weapons of Satans own making; & be sure he will make none to hurt himselfe withall: therefore I take vnto me, the

s Eph. 6.17 s *sword of the Spirit, which is the word of God;* this I brādish against the

the tempter, and tell him, as it tells me, that [h] *the loue of God is an euerlasting loue*; and [i] *whom Christ loueth, he loueth to the end*; and [k] *none can plucke me out of his hand*, neither men nor diuels; and [l] *nothing can separate mee from the loue of God in Christ*, neither life, nor death, *height nor depth, things present, nor things to come*, no, not sinne it selfe, (which is most likely of any thing) for that lyes pining and wasting in me, in as much at the first instant of conuersion it fell into a deepe consumption; and that incurable, all the drugs of that old Em-

[h] Ier. 31. 3.
[i] Ioh. 13. 1.
[k] Io. 10. 28
[l] Ro. 8 38. 39.

Empricke the Diuell, can neuer restore it to perfect strength againe: therefore I shall endure to the end, and in the end be saued, for all that. Secondly, for the better animating of me to perseuere, [m] *I looke vnto Christ the Author and finisher of my faith*: he held out to the end in suffering for me, why should not I then hold out to the end in seruing of him? he would not leaue me in hell fire, why then should I leaue him in the heate of temptation, or in the cold bleake winde of affliction: well, I am [n] *confident of this very thing, that he*

[m] Heb. 12.2

[n] Phil. 1.6

hee which hath begunne the good worke in mee, *will performe it vntill the day of our Lord Iesus Christ.*

Min. What is there elſe, which doth perplexe your minde?

Con. I am now and then grieuouſly affraid, that I do but preſume, in being perſwaded, that I ſhall be ſaued by Chriſt: partly, becauſe I am ſo very ſinfull, and my vnworthineſſe is ſo great; and partly, becauſe (me thinks) I doe not grieue enough for my ſinnes. Doubting of perſuming anſwered.

Min. What helpe do you vſe, againſt this ſhaking fit?

Con. Firſt, I conſider, that it

it is but ſpirituall pride, in the habite, and ſhew of great humility, to feare to beleeue, becauſe of our great ſinfulneſſe, and vnworthineſſe; for thus wee ſhew we would haue ſome thing of our owne to bring to God, or elſe we dare not truſt him: we would ſpie ſome righteouſneſſe and worthineſſe in our ſelues, before we be perſwaded of ſaluation, and ſo not to bee beholding to God: this proceedes from the poyſonfull roote of pride, and naturall Popiſh deſire of meriting at the hands of God. Secondly, I muſt not hang off from be-

beleeuing, till I finde, that I grieue enough for my sinnes: for this were to set the cart before the horse. In as much as godly sorrow for sin, proceeds from faith, therefore I must not stay to beleeue, till I finde more godly sorrow, but I must beleeue more, that I may grieue more for my sins; for the more faith, the more godly sorrow. Thirdly, indeed if I had beene neuer humbled in the fearefull sight of my sins, and a sense of the heauie load thereof, then I should presume, if I did perswade my self in that estate to be saued: but now

I

I see, and feele my sins, and misery, and what extreme neede I haue of Christ, God calls me as verily, as if it were by name, *Mat.* 11. 28. to come vnto Christ, that is, to beleeue in him therefore there can be no danger in so doing, I cannot sin, or presume in being perswaded that I shall be saued by Christ: for that perswasion which followes sound humiliation is faith; that which goes before is presumption. Therefore I may well be out of feare, that my beleeuing is presuming; nay, I cannot doe amisse in being perswaded, that I shall be

be saued, I cannot be forward enough herein: but this belongs not at all to them, that were neuer troubled in minde, nor wounded in conscience for the greatnesse of their sins, the dread of hell, and horrible wrath of God due to them for their sinnes; for they indeed presume.

Min. I like and approue well of this that you say; but let me heare if there be any further matter, which causeth doubting in you.

Doubting becauſe of euill thoughts anſwered.

Con. Euill thoughts, and cogitations, are no small dauntment to me: for neuer was

was the land of Ægypt more peſtered with noy. ſome vermine, than I am with foule, filthy, impious, yea, ſometimes blaſphe mous thoughts againſt the holy Maieſty of God, they come vpon me thicke, and three-fold, I can at no time, in no place, be quiet for them, yea, when I am in the preſence of God, ſpe king vnto him by prayer, he ſpeaking to me by his Word, or when I am about any other holy duty, even then they come crowding in vpon me, (I wonder ſometimes with my ſelfe, how, or which way they

ſhould

should so creepe in) to amaze, and astonie me, and withall to choke and interrupt the holy businesse I haue in hand: the vglinesse of these euill thoughts, workes horror and quaking in my heart, and makes me thinke my selfe no better than a firebrand of hell, and that I might do wel (ô Lord, forgiue that horrible, and murthering thought) to take away my selfe.

Min. This seemes to be a strong a Diuell as any, that driues you thus neere the gates of death, (I had almost said of hell) how do you to recouer strength

and to get the victory ouer him?

Con. Strong hee is indeed, but ° *greater is he that is in vs, than he that is in the world.* First, therefore I consider, that I doe not loue, like, and approue of these euill thoughts, wherewith I am so combred, nay I abhorre them, as the diuell himselfe, (by whom they are hatched) insomuch as they make me euen weary of my selfe, because of the stinking breath thereof, continually steaming forth, ready almost to choake my soule: and when Sathan by these thoughts, doth breake in

° 1 Ioh. 4. 4

n violently vpon, I doe not
bid him welcome, and lay
him (as it were) a cushen,
to take vp his seate in my
minde, and heart, to haue
residence in me, by these so
vile and horrible motions,
and cogitations: but I deale
by him, and them, as men do
by theeues, that breake into
their houses, at vnawares,
they giue thē no abode, but
hunt and driue them out a-
gaine (so soone as euer they
come within the threshold)
with al the speed and power
that they can: and therefore
the Lord will not account
me a friend vnto them,
much lesse the father of

them; I shall not beare their name, much lesse the burden of them, he will neuer lay them to my charge, to answer for them. Secondly, I am resolued, as long as I liue, (for so long I shall bee troubled with them) to resist them with all my might. And like as P *Iacob* ceased not to wrestle, though his thigh was bruised, till hee had the blessing; so neither will I, till I haue got the victory. Thirdly, I know that the Lord will not bee angry with me, for these euill thoughts, which I consent not to, nor take no pleasure in, but hate: for will a tender

P Gen. 32. 26.

tender mother, bee angry with the babe she beares in her armes, because some naughty people fling stones at it, hurt it, and make it cry? nay, will not rather her bowels yerne toward it? will shee not rather hugge it closer to her, stroake it, kisse it, and bemoane it, but her anger is toward them that fling stones at it, whereby they bruised and battered the face of it, she could finde in her heart to flie in their face, & to scratch out their eyes, that did her childe that harme: surely then the Lord will not be offended

with me, becauſe my enemies, Sathan, and the fleſh, caſt fiery darts at me, and thereby wound me; for I cannot helpe it: but his fierce indignation is againſt them, for that they doe ſo moleſt me, and he doth, and will both pittie, and helpe me ſo much the more: for
¶ Pſ. 103. 13. ¶ *as a father pittieth his children, ſo the Lord pitieth them that feare him*: and his affection towards his children is infinitely farre ſurpaſſing the affection of the tenderheartedſt mother in the world towards her deareſt babe; for *though a*
Iſa. 49. 15. *mother could forget the*

childe

childe of her wombe, yet would not I forget you, saith the Lord.

Min. Yet a little more, I pray you let vs heare of Sathans deepe subtiltie, and hellish policie, in labouring to defeat you of all true comfort here, and of heauen it selfe hereafter.

Con. Sometimes hee would needs perswade me, (and my own heart withall is ouer-greedy, I confesse, to catch vp and swallow such poysoned morsels) that I am none of Gods children, and that the Lord doth not loue me, because I am kept so neere and bare, and

Doubting becauſe of afflictions answered.

am so followed continually with afflictions. I am hardly free at any time from one or other; they are like *Iobs* messengers, while one is speaking to mee, before he hath done his message fully, there comes in another, sickneſſe, paines, aches, losses of friends, goods, good name, outward crosses and calamities innumerable, beside the inward affliction of the minde; Oh, That is the greateſt of all, for *a wounded ſpirit who can beare*: a rare thing it is not to see mee vnder some one or other of theſe, to keepe me downe: whereas: I see the

Pro 18.14

the wicked wallow in their wealth, as they doe in their wickednesse, and *Esaus portion is* [r] *the fatnesse of the earth*; they swimme vp to the chin in riuers of oyle, and * *wash their paths with butter*: [t] *their breasts are full of milke, and their bones run full of marrow*: their *faces are couered with fatnesse*, and *they haue collops in their flanke*: yea [x] *their eyes stand out for fatnesse, & they haue more than heart can wish*: yea, [u] *their* very *heart is fat as grease*: they are so fat, *so lusty and strong*, that they kicke vp their heeles against their keeper, and will

[r] Gen. 27. 39.

*Iob 29. 6

[t] Iob 21. 24. & 15 27.

[x] Pf. 73. 7.

[u] Pf. 119. 70.

not know their daily benefactor, but contemne their Master: * *They say to God, depart from vs, for we desire not the knowledge of thy wayes. Behold these are the vngodly, who prosper in the world, they increase in riches*: but as for me, poore wretch, x *all the day long haue I beene punished, and chastened euery morning*: hereupon *my feet were almost gone, my steps had well nigh slipt*; for I began to think that these were Gods darlings, at least my selfe none of Gods beloued ones; *for the rod of God is not on them*. But neuer off from me.

* Iob 21. 14.

Psa 73. 12.

x Psal. 73. 14.

Psa. 73. 2.

Iob 21. 9.

Min.

Minist. What meanes doe you vse, to be preserued against the violence of this assault?

Con. I presently take sanctuary, and so am safe, *I y go into the Sanctuary of God,* (and consult with his word) *and then I vnderstand their end*: I see a man may goe through a faire City to execution; and contrariwise, through a narrow stumbling lane to a feast or coronation; I see well why it is that the wicked doe so prosper and fare so well, for why doe men set vp their Oxen a fatting? is it not against the day of slaughter? so

y Psl. 73. 17

[z] Iob 21. 30. so the [z] *wicked are reserued to the day of destruction, they shall bee brought forth vnto the day of wrath*: the seruants of God are kept at hard commons, but they haue their keeping of free cost: *the wicked which are* Psal. 58. 3. *strangers from the wombe*, and none of Gods household, haue larger cates, and farre better, but they shall pay sweetly for it in the end, when the reckoning comes: so that all things considered, I see small reason why I should heaw a stumbling blocke out of the prosperity of the wicked, to my owne ouerthrow. Secondly,

condly, I labour in time of affliction, to ſpie out the loue of God ſhining vnto mee through ſome little peepe-hole, or other: at length I finde that euen then I loue God; hereby I diſcerne that he loues me, for ſo he ſaith a *I loue them that loue me*; and indeed his loue to mee is the cauſe of my loue to him, ſo that it is impoſſible for mee to loue him in the time of my affliction; but hee muſt needs loue me much more. Thirdly, I conſider, that it is for want of wit in a child, to think that his father cannot abide him, becauſe, when

a Pro 8.17

when need is, he vseth the rod to correct him: for they which are of discretion can tell, that the father loues the childe neuer the worse for all that, but the better; yea, this very dealing of God towards mee, is an euident token of his loue vnto me, for [b] *whom the Lord loueth he chasteneth, and scourgeth euery sonne whom he receiueth, if therefore we endure chastening, God dealeth with vs as with sonnes; for what sonne is he whom the father chasteneth not?* So that the Lord commeth to mee with fire in the one hand, & water in the other; the

[b] Heb. 12. 6. 7.

the fire of affliction to melt out the drosse of my corruptions, and the cooling water of comfort and assurance of his fauour to allay the heate thereof, least I should be ouermolten with heauinesse and sorrow: but indeed sometimes he holds this behinde him, that I see it not, but I must not be so vnwise as to thinke, because I see it not, therfore he hath it not: because I see not his loue, or at least not so as I would, that therefore hee loues me not, farre bee it from me so to think, though I am too ready so to thinke in my distresse: but it is my infir-

infirmity. For as verily as he doth afflict mee, and I feele it, so certainly doth he loue mee, though I feele it not. Fourthly, I cõsider that this is the Cup [c] which Christ himself dranke of, he drank it off to the very bottome, which made him crie out of the bitternesse of it, *My God, my God why hast thou forsaken me?* whereas I do but drinke a little of the vppermost: but seeing Christ my Sauiour hath begun to me therein, [d] needs must I pledge him, though it bee but to kisse the cup: which is also a cup of Gods own tempring, and therfore very

[c] Mat. 26. 39. & 27. 46.

[d] Mat. 20. 23.

very good and wholesome, though not so toothsome, he knowes all the ingredients perfectly that go into it, and there is not one drop or dram of bitter aloes in it, more than hee sees must needs bee put in, or else it would do vs no good: which also is skilfully corrected & sweetly qualified with those heauenly sweets that farre surpasse the honey-combe, as peace of conscience, tranquilitie of minde, patience, and ioy of each a dramme, and the hope of heauen, a maruellous sweete thing, which it selfe alone (mee thinkes) might well allay the

the tartnes & ſharpenes of afflictiō: this is my comfort in time of griefe, my friend in time of neede, my beſt Phyſick in time of ſickneſſe, & preſent remedy againſt al maladies; and I dare vndertake that one dramme of this, well taken of a ſicke man, ſhall doe him more good at heart, than twenty pounds-worth of the moſt precious Apothecaries ſtuffe. O, it is a moſt ſoueraigne reſtoratiue, and happy is he that is neuer without ſome of it in his heart. It is of ſuch ſingular vſe at all times, & vpon all occaſions. Now ſeeing afflictions are thus

thus ſweetned to vs: properly to ſpeake, they deſerue no worſer name, than bitter-ſweets, whether we reſpect inward diſtreſſes, or outward calamities: truth indeed the Lord laies more on ſome, then he doth vpon others, & more on vs, at one time, than he doth at another: he ſometimes ſtrikes an heart-veyne, when an other will not ſerue, and that we cannot bleede well at it, with godly ſorrow; yet this I dare auouch, he neuer puts vs to more paine, than needs muſt for our profit, and benefit. Fifthly, I enter into ſerious meditation of the

the manifold good, which commeth by affliction, according to that of the holy Prophet, [c] *It is good for me, that I haue beene afflicted*: this is the physick that God doth minister to his seruants, & it is both purging-physick, and strengthening physicke: for the former of these, it pleases the Lord heereby, sometimes to discouer & bring to our sight the disease of some sinne, wherewith we are infected, whereof wee had taken no notice before; and then to bring vs to humiliation for it, so to worke the remouall thereof: sometimes he doth heereby

[c] Psal. 119 71.

heereby preuent some sin, whereto he sees vs very subiect, by purging out the ill humors of selfe-loue, couetousnes, pride, luke-warmenesse, which else, in time would breake forth, into dangerous, yea incurable diseases: and thus he works a miracle vpon vs, turning the Serpent, sin, into the rod of affliction, as [f] *Moses* his rod was turned: alas, how ready are we to run out at randome after these earthly things to set our affections too much vpon them, and to bee taken vp too much with them, to grow not only wanton, but euen wilde with

[f] Exod. 4. 4

with the things here below? and how easie a matter is it for a man, to lose both himselfe, and heauen too, in running vp and downe in the maze of this sinfull world? which that we may not do, the Lord that good Shep-
s Ps.23.4 heard, vseth his s rod and staffe: when we straggle too farre on the pleasant greene pastures of worldly gaines & pleasures, he fetcheth vs in againe; then he begins to hamper and shackle vs, with sundry crosses to keepe vs better within compasse, to make vs minde home better, and to make vs better husbãds for our soules, that so

so we may think of him in time of aduersity, who had almost forgotten him in time of prosperity: sometimes he sees that we trust to the arme of flesh, & leane too much to some outward meanes, then by a crosse he takes it away, that so wee might wholly and onely relie on him. Manifold corruptions, and much filth of sin doe we gather, by walking in this durty world: the Lord doth vse the waters of affliction, as a bath to cleanse & purge vs from those corruptions, in bringing vs thereby to a sight thereof, and humiliation for the same: in these and the like respects, well may afflicti-

on be termed Gods purging phyſicke. Sometimes he alſo vſeth it for ſtrengthening phyſicke, when as he doth afflict his ſeruants for their tryall for the ſtrengthening of their faith, patience, loue, zeale, holy deſires, &c. for theſe and the like graces, the more they are exerciſed, the more they are confirmed, & the ſtronger they grow: and euen inward afflictions of the minde, ſerue greatly to theſe good ends. O bleſſed rod of God, that doth ſo much good! Did I thinke the Lord loued me not, becauſe his rod lay on me! Oh how could I be without it? Surely

on before it commeth; so do I resolue in like manner afore-hand, to hold fast my assurance of the loue of God; and so to beare it as comfortably as may be, when it shall come; obseruing that it is the worke of Sathan, to make me vtterly discomfortable in tribulation; that heauen our country, and holinesse the way thereto, might both bee brought out of credit by my meanes; that others, beholding my vncomfortableneſſe, might be discouraged from entring, or proceeding in the happy way to life. By the grace of God,

Sathan shall not make mee his scar-crow, in the way to heauen, to keepe others out, nay rather, by my sweet and lightsome department of my selfe therein, I will allure others, what I may, rather to choose the way of the crosse, the way to the kingdome; than for feare of the crosse, to lose and forgo the kingdome.

Min. It is a good resolution: and surely it is not for any ill-will, that the Lord corrects his children, whether with inward afflictions of mind, or outward of body, friends, children, goods, good name; or howsoeuer else

elſe, his loue is neuer the leſſe vnto them, and he is neuer the further from them; and though they greatly feare ſometimes, yet they haue no more cauſe to feare, than the Diſciples had, when Chriſt came walking to them vpon the ſea, thinking that they had ſeene a ſpirit; to whom our Sauiour anſwered, [i] *Be of good cheere, it is I, bee not afraid*: euen ſo when the raging windes and bluſtering ſtormes of afflictions doe cauſe an earthquake in our hearts, the Lord ſends forth a calme quiet voyce, to the comfort of his children, *It*

[i] Mat. 14. 26, 27.

is I, be not affraid; which all they may easily heare, that will but lay their eare to the Word of God, and listen thereunto; for so he speakes vnto them therein. Now if there bee any other matter that troubles your minde, alledge it if you wil for conclusion of all, least I be also one of them that trouble you.

Doubting proceeding from feare of death answered.

Con. Why then, if you think good, we wil end with that, that shal end our liues, namely, death: I greatly feare sometimes that I am not as I should be, because I finde in my selfe such struggling with the thoughts of death,

death, and that I am so afraid, yea & vnwilling to die.

Min. How do you to repell, and ouercome this assault?

Con. First, I consider, that they which are truely in Christ by faith, and liuing members of him may haue, and haue all of them, some feare of death for all that, though it can doe them no harme; like a man that seeth the sting of a Serpent plucked out before his eyes, and therefore knowes it cannot hurt him, yet hath some fearefulnesse in him to handle it, and put it into his bosome, because of that natu-

rall enmity, and antipathie, that is betweene him and it: *the ſting of death is ſinne*, which Chriſt hath pluckt out, in *being made ſinne for vs*, and ſatisfying fully for it, ſo that well may we ſay, *O death where is thy ſting*; and yet we are affraid of the very lookes of death, but more affraid to come nigh it, becauſe we naturally hate death: this therefore is no good reaſon, to make mee thinke my ſelfe none of Chriſts, becauſe I haue ſome feare of death; no more then it is to proue a man, no man, or reaſonable creature, becauſe he is loth to

1 Cor. 15. 56.

2 Cor. 5. 21

1 Cor. 15. 55.

to put a snake in his bosome, whē the sting is pluckt out. Secondly, I take vp such meditations, as may make me better & more familiarly acquainted with death, and may make mee better conceited of it and to take better liking to it: as first, that it is the common lot of [k] all the sonnes of *Adam*, none exempted, no, not the Worthies of the world, and holy Patriarches; & should I then desire to bee exempted? Death hath his warrant to take hold of euery sinner; therefore none can be spared, for *all haue sinned*, but before he comes himselfe,

[k] Heb. 9. 27.

Rom. 3. 23

he ſends forth many ſummons to warne men to appeare at Court before God: euery ach, paine, ſickneſſe, faintneſſe, wearineſſe, yea, euery wrinkle, or gray haire, or dead coarſe, is deaths ſummons, to warne our appearance; but becauſe we are too regardleſſe, and make too light hereof, at length he comes perſonally, with a ſpeciall Writ from the moſt high, and mightie Monarch of all the world, with a *Capias corpus*, firſt for one, and then for another, and at laſt for vs all. Now whereas, becauſe of this neceſſitie of death, many take care how

to

to doe when death comes, I will chiefly take care how to do before it comes: for if I liue well, I shall be sure to die wel; this shall be therfore my chiefest care, how to liue well. Againe, I labour to pluck away that grim, and gastly vizard of the curse, which death hath vpon it, and to looke at it through Christ, and then behold it hath a louely countenance, and friendly looke, ready prepared as the groome of Gods Chamber, kindly to embrace me, and to bring me into Gods presence: and what is death elsse to the faithfull, but as *the valley of Achor, the doore of hope*, to giue entrance to their

[1] Hos. 2. 15

their soules into the Paradise of God, where are ioyes vnspeakeable, rauishing the heart, and pleasures at his right hand for euermore? and what is the graue but a mould, wherein the Lord doth cast our bodies into a new forme, making them incorruptible, which before were corruptible? so [m] *changing our vile bodies, that they may be fashioned like the glorious body of his Son.* What is life but a wearisome way, & death to the godly a comfortable home? should the faint and weary Traueller, bee loth to draw neare home? What is life but a toile-

[m] Phil. 3. 21.

toileſome labour, and death to the righteous, a ſweet reſt and ſleepe? ſhould reſt bee vnacceptable, or ſleepe vnwelcome to a toyled labourer? What is that which doth diſrobe the faithfull of all the baſe ragges of ſinne and miſery, and clothes them with the moſt ſumptuous garments of perfect righteouſneſſe, glory, and immortality? is it not death? Who would not bee contented to bee ſtripped naked of beggerly robes, that ſo he might bee apparelled with gorgeous attire? Thus then, though I ſee ſome reaſons why I might

might desire to liue long, yet I see more reasons why I might much better desire to dye soone: but none at all, why I should be vnwilling to die, [n] *To be present with the Lord*: for, *whilest we are at home in the body*, wee are absent from him, and as it were in prison. The body is the prison of the soule, & the earth of the body: as we must not breake prison (for that is greatly displeasing to the Lord;) so when the prison doore is set open to vs by authority (as when death is sent vnto vs, hee comes with authority) wee should very gladly and willingly

[n] 2 Cor. 5. 8. 6.

lingly depart, yea, and goe forth singing with old father *Simeon* (a *Nunc dimittis*) ° *Lord, now lettest thou thy seruant depart in peace.* Vpon these and the like meditations of death, I finde in my selfe some willingnesse to die: and that I may bee still more willing, I labour to haue my thoughts more and more taken vp therewith, and at least once a day to looke him in the face, that I may bee still better acquainted with him: for the more acquaintance I haue with death, the more friendship shall I finde at his hands, when

° Luk. 2. 29.

when hee comes to apprehend mee? and on whom doth he looke so sowre and grimme, as on them that are strangers to him, and he to them? and as euery day I hold it a point of wisedome to get some further quaintance with death; so especially vpō the occasion of sickneſſe; for euery sickneſſe is a litle death. I therefore endeuour so to die often, by making good vse of euery fit of sickneſſe, that I may once at the last die well, that so, when my departing shall come, it may be a sweete and acceptable sacrifice to the Lord: whether

ther it be a burnt offering, by the violent death of Martyrdome, or at leaſt a peace offering, by a natural death, (deſire that it may be a free-will offering not wrung from me perforce, but free-ly ſurrendred into p *the hands of a God a faithfull Creator*: and if my life be willingly offered, (which I deſire from my heart it may be, & therfore know it ſhall be) then ſhall it be well and honourably accepted; for, q *Precious in the ſight of the Lord is the Death of his Saints.*

p 1 Pet. 4. 19.

q Pſ. 116. 15.

Min. The Lord hath given you good wiſedome to diſco-

discouer, and put to flight, these forces, and assaults of Sathan the deadly enemy of all the seede of man, but especially of *the seed of the Woman*, the Church, *Rev.* 12 17. I see you are endowed with some good skill, to dispell the crosse thicke clouds of doubting, whereby the Diuell laboureth to ouercast your euidences, that either you should not see them at all, or els very dimly, with little comfort, 2 Cor. 9. 15. *thanks therefore be vnto God for this vnspeakeable gift* but what if you could find none of the signe of saluation in you at all, which you hau

haue alledged to me; how then?

Con. Time was when I had not any one of them, and then I was in the estate of damnation, though I thought my selfe in as good an estate as the best, and the diuell then perswaded mee so to, (though since he hath changed his note; for hee must needs goe against the truth, or else he is not himselfe) yet since I see, that if I had died in that estate, I had without al faile gone headlong into hell: and in the selfe-same case are all they, which haue none of those signes in them. S. *Peter* puts a que-

a queſtion to them, which puts all ſuch to ſilence, and makes them ſpeechleſſe now, but what will it doe hereafter then? [r] *where ſhall the vngodly, and* impenitent *ſinner appeare?* let the braueſt minde, the proudeſt, the ſtouteſt ſtomacke of them all anſwer it if he can: alas, alas, poore wretches, they can none of them anſwer it.

[r] 1 Pet. 4. 18.

Min. They which haue not one of the ſignes of ſaluation in them, are in a wocaſe indeed: but what if a man can finde but one ſigne in him, and not all?

Con. He that can find but one

one of these true signes in him, hath cause of comfort; for though there be but one good apple growing vpon a tree, it proues both that there is life in that tree, and that it is not a choke-peare, or crab-stocke, but a good tree: but in truth, where there is one of these signes of saluation in a man, there they are all in some poore measure, though he do not so sensibly, and euidently perceiue all alike.

Min. It reioyceth me not a little to finde you so well prouided for the Lord; Oh happy estate that you are in: for nothing now can come

come amisse to you, come life, come death, you are the Lords. *Now our Lord Iesus Christ himself, and God, euen our Father, which hath loued vs, and hath giuen vs euerlasting consolation, and good hope through grace, comfort your heart and stablish you in euery good word, and worke, and preserue you to that inheritance, which is incorruptible, reserued in heauen for vs.*

2 Thes. 2. 16. 17.

1 Pet. 14.

Con. Euen so Lord Iesus. Amen, Amen.

FINIS.